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Right Reverend George Johnson
Ph.D., LL.D.

Born February 22, 1889

Died June 5, 1944

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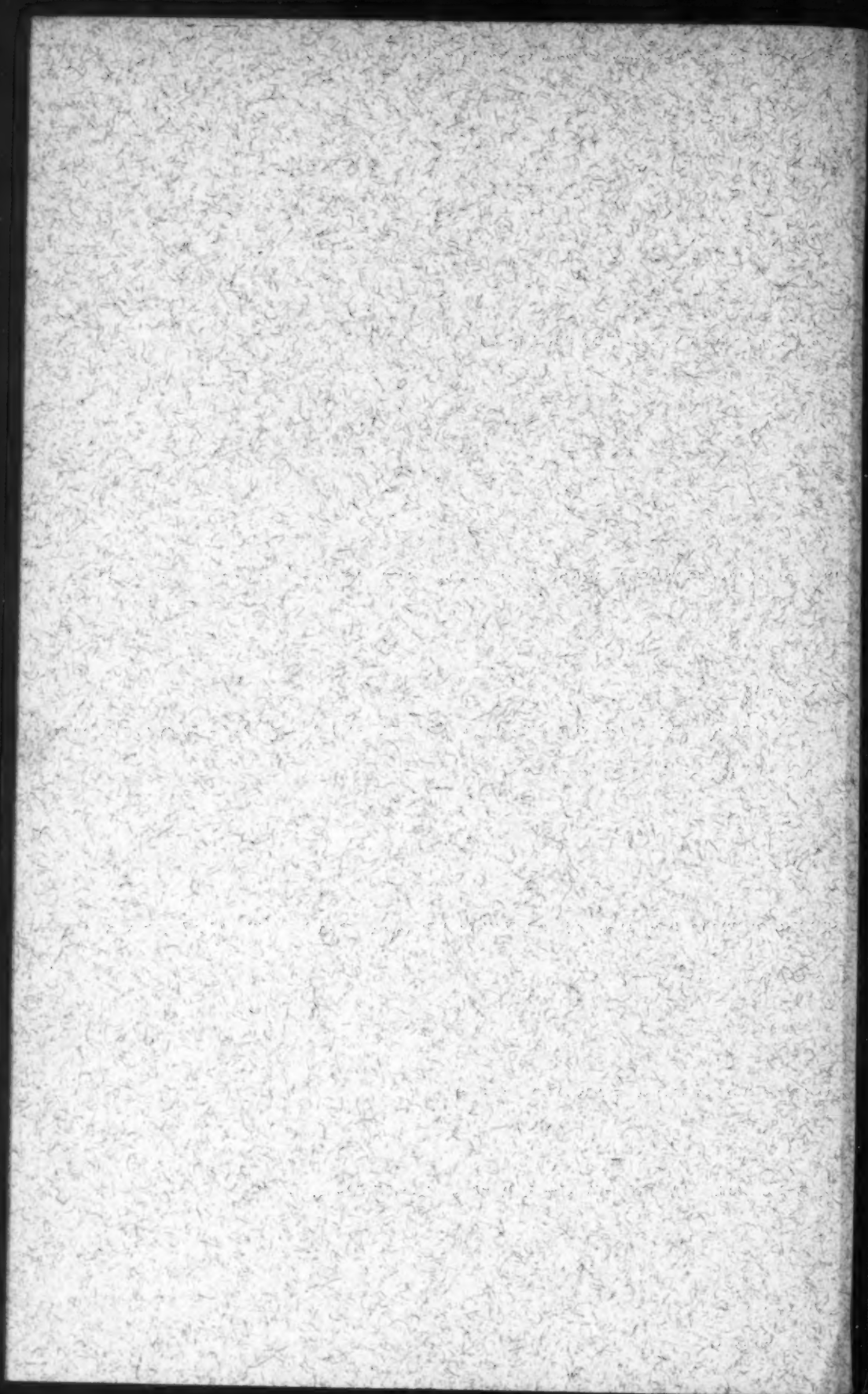
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Blackstone Studios, 20 W. 57th St., New York

RIGHT REVEREND MONSIGNOR GEORGE JOHNSON

The Catholic Educational Review

SEPTEMBER, 1944

OBITUARY

As the noble thought, "We still have a lot to learn about educating unto Christ in a world that knows not Christ," passed his lips, the Rt. Rev. Msgr. George Johnson collapsed and died while delivering the address to the graduates at the Trinity College commencement in Washington, June 5.

The Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington, who was presiding at the exercises, was the first to reach Monsignor Johnson as he fell. Archbishop Curley gave the final absolution as the Sacrament of Extreme Unction was administered.

Funeral services were held in the crypt of the National Shrine of the Immaculate Conception on the Catholic University campus, June 9. The Most Rev. Michael J. Curley pontificated at the Mass. The sermon, preached by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati and Episcopal Chairman of the Department of Education, N.C.W.C., was a monumental tribute to Monsignor Johnson's career as a priest and his untiring devotion to the cause of education.

Places of honor at the Mass were occupied by the Most Rev. Karl J. Alter, Bishop of Toledo, the Diocese to which Monsignor Johnson was attached; the Most Rev. Emmet M. Walsh, Bishop of Charleston; and the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore and Washington.

Also in the congregation were members of the staff of the National Catholic Welfare Conference; Leo Crowley, Foreign Economic Administrator; Dr. George F. Zook, President of the American Council on Education; and many others prominent in the fields of education and government.

A singularly touching tribute was marked by the attendance of a group of children, students at the Campus School of the

Catholic University, which Monsignor Johnson founded and of which he was director.

Monsignor Johnson was buried in Mount Olivet Cemetery in Washington. The absolution at the grave was given by the Most Rev. Karl J. Alter.

MONSIGNOR JOHNSON'S LIFE IN BRIEF

Born in Toledo, Ohio, February 22, 1889.

Studied at St. John's University, Toledo, Ohio; St. Bernard's Seminary, Rochester, New York; and the North American College in Rome.

Ordained in the Lateran Basilica in Rome, June 6, 1914.

For two years following his ordination he was secretary to the Most Reverend Joseph Schrembs, then Bishop of Toledo.

In 1919 he obtained the Degree of Doctor of Philosophy at the Catholic University of America.

Served as Diocesan Superintendent of Schools, Diocese of Toledo, 1919-1921.

Joined faculty of the Catholic University of America in 1921.

Became director of the Department of Education of the National Catholic Welfare Conference in 1928.

Named Secretary General of the National Catholic Educational Association in 1929.

Acted as Director of the Campus School of the Catholic University of America from the time of its establishment in 1935.

Was one of the editors of *THE CATHOLIC EDUCATIONAL REVIEW* from 1921 to the time of his death.

Was a member of the board of editorial consultants of *The Nation's Schools*.

Was one of the authors of a three-book Bible History Series and wrote many articles and pamphlets on Catholic education.

Supervised the preparation of the curricula and textbooks being produced under the auspices of the Commission on American Citizenship of the Catholic University of America and was co-author of *Better Men for Better Times*, the statement of principles for the Commission on American Citizenship. Named director of the Commission in 1943.

Served on many important educational committees such as the National Advisory Committee on Education appointed by President Hoover in 1929, the President's Advisory Committee on Education appointed by President Roosevelt in 1937, the

American Youth Commission, the Advisory Committee of the National Youth Administration, the Education Advisory Committee of the Coordinator of Inter-American Affairs, the War-time Commission of the United States Office of Education, the Advisory Committee on Education of the Joint Army and Navy Committee on Welfare and Recreation, and the Committee on Problems and Plans of the American Council on Education.

In 1930 Marquette University conferred the honorary degree of Doctor of Laws upon him.

In February, 1942, he was elected to membership in the Laureate Chapter of Kappa Delta Pi, an honorary educational society.

In November, 1942, His Holiness, Pope Pius XII, elevated him to the rank of Domestic Prelate.

Died in Washington, June 5, 1944.

IN MEMORIAM

My association with Monsignor Johnson began when he came to the University as a graduate student in 1916. He had been instructed by his Ordinary, Bishop Schrembs of Toledo, to prepare for the office of Diocesan Superintendent of Schools, and enrolled in my classes in the History of Education and School Administration. He majored under Dr. Shields and, long before he completed his dissertation, was known to all of the faculty as an exceptionally gifted student. Dr. Shields often expressed the hope that after a few years of experience in school work he could be secured for the University as a member of the Department of Education. That came about in 1921, after the death of Dr. Shields, when Bishop Shahan, then Rector, obtained the consent of Bishop Schrembs to permit the young Dr. Johnson to join the faculty of the University. From that time onward we were intimate associates in the rapidly expanding work of the department of Education of the University, in the Sisters College, and in a multitude of interests and activities connected therewith. Prominent among the latter was the editorship of the *CATHOLIC EDUCATIONAL REVIEW*.

Immediately upon his coming to the University, Dr. Johnson became an associate editor, and, as he gained experience with the years, gradually took over the major share of the editor's labors. As our readers well know, he was also a frequent contributor of leading articles.

I think that his association with the *REVIEW* had a great influence in rounding out Dr. Johnson's development as an educational leader. If it were true that through his other offices and connections he came into contact with the outstanding educators of our time, through the *REVIEW* he came to know the writers and thinkers, particularly in the Catholic field. The *CATHOLIC EDUCATIONAL REVIEW*, which is today largely of his making, acknowledges an indebtedness to Monsignor Johnson which it cannot in any way adequately express. It dedicates this number, the first to appear since his death, to his memory. May he rest in peace!

PATRICK J. MCCORMICK,
Rector, The Catholic University of America.

PRIEST AND EDUCATOR *

The unexpected death of Monsignor Johnson makes us realize how immeasurable is our loss and how vast the sphere of influence which his presence filled.

The Church mourns a true priest, the Diocese of Toledo an humble and loyal member of its clergy, Catholic education an informed and fearless exponent, secular education a critical but constructive friend, the Catholic University a capable and inspirational professor, and the Bishops' Conference a tireless Director of Education, whose mature judgment was highly regarded and whose measured words always merited serious consideration.

I regard the many years of my close collaboration with Monsignor Johnson as a sacred privilege. I will not attempt even in briefest outline to sketch his priestly career. I prefer on this sad occasion, when we have not fully recovered from the shock of his wholly unexpected death, to select two points for our meditation.

THE PRIEST

For thirty years the deceased has been a priest. The realities and conflicts of life never lowered his high ideals of the priesthood. To his superiors, to his most intimate friends he was always the priest. To his colleagues, professors of this University, to his students, to his associates on the many commissions in which he labored, to educators not of our faith who respected his sound judgment in scholastic matters, he was not merely the restrained gentleman or the competent scholar in the field of education or the consultant who tried to get the point of view of those whose opinions he could not accept; he was first, last, and always the priest of the Catholic Church.

The priesthood meant to Monsignor Johnson precisely what we understand it to be according to Catholic terminology—the office of mediator between God and men. His first concern as mediator was to employ the means necessary for his own sanctification, in order to be better qualified to discharge his high

* Sermon delivered by His Excellency, Most Reverend John T. McNicholas, Archbishop of Cincinnati, at the funeral Mass for the late Monsignor Johnson, in the National Shrine of the Immaculate Conception, Washington, D. C., on Friday, June 9, 1944.

office. Thus we found him always the man of simple and childlike faith. His faultless reasoning, his theological knowledge, his vast reading never changed the genuine simplicity of this true priest nor lessened his efforts to sanctify himself. To his devoted mother he was always the faithful, affectionate, priestly son.

In the performance of his many and varied duties in the field of education he knew that his priesthood could enlarge and ennoble his judgment and give prestige to his work. As a mediator, he must bring something of the divine message to the classroom. His conferences, sermons, radio addresses, and his activities in educational circles were not to him occasions for personal glory; they were opportunities to be the *sacerdos sacra dans*. There was nothing forced, nothing ostentatious or pretentious, nothing attracting attention to himself personally in this phase of his mediatorship. He could not, and he would not if he could, be a showman; he knew how valuable it is to dramatize events or occasions in our world of today, but he refused to attempt it. He knew the full meaning and value of an artistic temperament, but he also knew that he must not play its part.

His priestly character was so simple, so direct, so transparently honest; his work was to him so serious that he was always true to the principles by which he interpreted life. He might be considered the matter-of-fact priest and scholar. He weighed criticism, but it never caused him to waver in the performance of duty.

His chief concern in life was the Church, the priesthood, sanctified scholarship, the Christian home, the Bishops' educational program, the extension of the influence of Catholic training, the Providential work of the Catholic University, the remote and proximate preparation for Catholic leadership, the urge to make those not of our faith understand the philosophy of Catholic education—all these made up the inspiring cause to which Monsignor Johnson's life was dedicated. Personalities, pettiness, the hindrances that come from personal ambition had no part in the life of the beloved Prelate whom we mourn this morning.

DEVOTION TO DUTY

The second point for our meditation is the consecration of Monsignor Johnson's life to duty. His life had fallen in the lines of the field of education. It was not his choosing; it was

compliance with the direction of his superiors. He did not wish to chart the course of his life; he was the willing, eager soldier in the army of Christ; he would have been happy in any work of the sacred ministry, but he was most conscientious in preparing himself for the tasks assigned to him.

For six years he was the capable secretary of the first Bishop of Toledo, for nearly twenty-five years he has been here at the Catholic University, for sixteen years he has been the most self-sacrificing Director of the Department of Education for the Bishops of the United States.

Despite his outstanding qualifications for the posts he filled, his humility caused him to underestimate his ability and made him question his own decisions. His intellectual honesty, however, made him express his candid judgment to superiors, even when there was a difference of opinion.

Monsignor Johnson was the quiet, scholarly, and busy priest. He took upon himself burden after burden, which the shoulders of the most stalwart man could not bear; his friends and associates never seemed to think that there were limits to his capacity for work. He made one feel that he was ever the willing priest, eager for more work. His idea of recreation seemed to be a change of occupation.

Doctor Johnson had a healthy outlook on life, a fine sense of humor, a quick and even sharp retort which was wholly without malice. His appraisal of men was adequate but always priestly. His keen mind, his training, and his rich, unusual experience enabled him to analyze quickly documents, legislative enactments, trends, and movements. With a priestly charity that was universal, he considered educational measures as they affected all groups in our country; he knew the sanity of the philosophy of Catholic education. He could enter into the mind of an opponent, and then in a practical judgment he would honestly, directly, and briefly sum up what he considered the Catholic position.

I cannot refrain from saying that I consider his loss at this time, in the Department of Education of the National Catholic Welfare Conference and in the National Catholic Educational Association, irreparable. I am sure the authorities of the Catholic University regard his death now as most serious, when the educational problems of our country and of the world desperately

need scholars who should try to solve them by their sane, informed, experienced, and resourceful judgments.

Considering the excessive burden that Monsignor Johnson carried in the many fields of education, I cannot feel easy at this sorrowful hour. On several occasions, Monsignor Johnson told me that he thought he should give up his work at the University or in the Bishops' Department of Education. His conscientious anxiety was to discharge his duties better at one post. It may be ten years since he first expressed that conviction to me. I always urged him to continue in the hope that we would find the satisfactory solution of giving him capable priests as assistants. He was always uncomplaining, ever ready to carry on, and at all times trustful that the superior wisdom of others would find a solution.

If there were assembled here this morning the educators of the country who had confidence in Monsignor Johnson's judgment and also the priests, members of religious communities, laymen and laywomen who have been helped by him, we would marvel at the extent of his labors and at the incredible number of his contacts during years of unselfish, ceaseless activity. Many secular educators had very high regard for Monsignor Johnson because of his open-mindedness and his fine sense of justice.

Our priests throughout the length and breadth of the land engaged in the field of education mourn today the loss of a devoted brother, whose wisdom often guided them, whose prudence and experience were an inspiration, and whose resourcefulness was always stimulating. Our educational institutions recognized in him a staunch friend and a capable advocate. Our Bishops found in him a wise consultant, eager to be helpful.

The life of Monsignor Johnson will long be an inspiration in our country. May his memory make us generous in praying for his departed soul. May eternal rest now be his, and may perpetual light shine upon him!

APOSTLE OF CATHOLIC EDUCATION

A man labors mightily for things that are high and noble, only to be cut down midway in his career, his dreams unfulfilled, his tasks scarce begun. Unusual though his talents may be, brave his resolves and large his accomplishments, inexorably comes the day when "the dust returns into its earth from whence it was, and the spirit returns to God who gave it."

The words quoted above are taken from the introductory paragraph of the eulogy which Monsignor Johnson delivered on the occasion of the translation of Doctor Shields' remains from Mount Olivet Cemetery to the mausoleum on the campus of the Catholic Sisters College. Without suggesting for a moment that the speaker might have had a premonition of his own end, one cannot fail to be impressed by the thought that this commentary on the passing of his professor fits so aptly the circumstances of his own death. Actually, the final summons came earlier to him than it did to his distinguished predecessor. There was every reason to believe that years of fruitful endeavor still lay before him, and he had planned tasks and dreamed dreams that might well have been realized had he been granted a longer lease of life. But, in the designs of Providence, his work was finished and he was called to his eternal reward.

It is, of course, too early for anyone to attempt an evaluation of Monsignor Johnson's contribution to the cause of Catholic education. As the years pass and the seed he so industriously sowed has borne fruit, some qualified student of history will undoubtedly undertake the task of assembling the many articles from his prolific pen and drawing therefrom a concise summary of his teaching. For the present, we must rest satisfied with sketching the major phases of the deceased prelate's activities and pointing out the lines of endeavor which he encouraged his fellow Catholic educators to pursue.

Monsignor Johnson's interests were Catholic in two senses. A loyal and devoted son of Holy Mother Church, he desired to make known her teaching to as wide an audience as possible. With this purpose in mind, he seized every opportunity to present the Catholic viewpoint, especially on the subject of education, to American citizens of every faith. The university classroom was his first rostrum, and from the beginning of his career as instructor until its close he was recognized as a master

teacher. In his special fields of School Administration and Curriculum Construction, to the exposition of which he brought a wealth of ideas gathered from wide reading and several years of practical experience, he was considered an authority; and his students were made partakers of his rich store of knowledge.

It was his success as an exponent of Catholic principles in the classroom that led his ecclesiastical superiors to select him as their spokesman to the American people as a whole, which he became when he was appointed to the double office of Director of the Department of Education of the National Catholic Welfare Conference and Secretary of the National Catholic Educational Association. In the latter capacity, he gave invaluable aid to the administrative officers of the Association, which, from its inception, has acted as a clearing house for Catholic educational opinion and has played a prominent role in unifying Catholic action in the domain of education. When the history of the Association is written, Monsignor Johnson's name will be ranked high on the list of those whose wisdom and zeal were responsible for the stimulus given to Catholic education through its instrumentality.

As Director of the Department of Education of the N.C.W.C. he had the twofold task of keeping his ecclesiastical superiors informed of the various trends in public education and of making known to non-Catholics the attitude of the Catholic Church on educational reform and legislation. That his competence was recognized is evident from the fact that he was frequently elected to membership on committees, both national and local, organized to study problems of education and to formulate educational policies.

The various positions he occupied provided opportunity for repeated exposition of the principles of Catholic education and he was quick to take advantage of these. Even a cursory reading of his many published articles will reveal how deeply imbued he was with the Catholic philosophy of life and how he realized both the strength and the weakness of Catholic educational practice.

His writings touch on practically every phase of school administration, and in all of them is apparent his keen grasp of the problems confronting the Catholic school authorities. He was not satisfied, however, with merely calling attention to problems

demanding solution; invariably he proposed a method of dealing with them that would prove practicable. In this spirit he dealt with such questions as curriculum revision, teacher training and certification, methods of teaching, religious instruction, supervision, standardization, and accreditation. An interesting feature of all these discussions is the writer's insistence on two fundamental principles to be observed by Catholic educators. In the first place, they are to esteem as a pearl of great price their philosophy of life and education which is never to be compromised. In the second place, they are to recognize that educational science has made great strides in the course of the last few decades and that every Catholic teacher should be ready to apply its well established findings to the conduct of the school. Adherence to the first principle will protect the Catholic teacher from the siren lay of educational fads, while observance of the second will prevent his succumbing to a spirit of self-satisfied smugness. Against both of these faults he was wont to inveigh, as he considered neither of them in conformity with Catholic truth.

In his exposition of the philosophy of Catholic education, while following closely the Encyclical of Pope Pius XI, he made it a point to emphasize the practical applications of the Holy Father's teaching to the American scene. He strove constantly "to express Christ in terms of American civilization." This attitude is particularly evident in discussions of such topics as the Aims of Catholic Education, the Agencies of Education, Teacher Training, and Curriculum Construction. It would be difficult to find a more concise statement of the aim of Catholic Education than the following from his pen:

We might say then that the aim of the Catholic elementary school is to provide the child with those experiences which are calculated to develop in him such knowledge, appreciations, and habits, as will yield a character equal to the contingencies of fundamental Christian living in American democratic society.

In dealing with the agencies of education—the home, the Church, the state, the school, and industry or business—he saw each in its American setting. No writer is more eloquent than he in defending the rights of the parents and of the Church in the matter of education. The school for him was the American school, which differs in its organization and aims from those of

other countries; and industry was seen as an educative agency which has undergone and is now undergoing modifications that are intelligible only in terms of the American way of life. The tendency of the modern state to extend its activities and to encroach upon the functions of the home and the Church was a matter of serious concern to Monsignor Johnson. While recognizing the claims of the civil authorities to a certain degree of jurisdiction over the schools of the land, and their obligation to advance the temporal well-being of the citizens, he held that "it is no part of the normal function of the state to teach," and he was fearful of any trend toward centralization. For this reason he opposed the movement to set up a Department of Education in the Federal Government; and, while admitting that emergency conditions might justify some measure of federal aid to education, he warned against the dangers of federal control. Thus, while agreeing with most of the findings of the National Advisory Committee on Education, of which he was a member, he felt obliged to join with Monsignor Pace in signing a minority report because the Committee recommended the establishment of a Department of Education, which, as he saw it, was not necessary to carry out the Committee's recommendations.

On the subject of teacher training, he wrote many articles and delivered many addresses which manifest the sound common sense that was characteristic of his attack on any problem. He held that the teacher makes the school, and that she must be properly trained for the task that is entrusted to her. The maxim that "teachers are born, not made" he branded as "a pernicious half-truth" and "fallacious nonsense." He maintained that, no matter what might be the natural endowment of an individual, she should not presume to take upon herself the serious task of molding the minds and hearts of the young without thorough preparation. This preparation the Catholic teacher should receive under Catholic auspices; she should not run the risk of becoming tainted with the philosophy of secularism, which is so prevalent in the universities of our land and which is so inimical to the teachings of Catholicism. As he puts it, "a certificate issued by a secular training school offers scant comfort to those who think of Catholic education primarily in terms of the soul's sanctification."

The teacher in every grade of the school should be properly

trained for the exercise of her profession, and the teacher of religion has a special need for preparation that will fit her to share in the commission of Christ to the Apostles to teach all nations all things whatsoever He has commanded. In Monsignor Johnson's opinion, "there is a danger at the present time of too much sweetness in religious instruction, too much masking of the stern realities, too much 'tea-table mysticism.'" What our teachers need is first a solid grounding in the dogmatic and moral teachings of the Church and then a thorough grasp of the laws of learning, which are as applicable to religion as they are to other subjects they are teaching.

The improvement of the curriculum of the Catholic school was one of the educator's favorite projects. This was the subject of his doctoral dissertation; and in his later writings, as well as in his class discussions, he strove to keep alive the interest of Catholic educators in the subject of curricular reform. He would have them acquainted with every proposal along this line emanating from secular sources, but endeavored to impress upon them the fact that Catholic education is *sui generis* and that in the nature of things the curriculum of the Catholic school cannot be a mere copy of even the most "scientific" course of study based on a philosophy of education that ignores the supernatural destiny of man. In this connection he condemned the practice followed by some publishers of "Catholizing" textbooks by introducing a few Catholic stories and printing a few Catholic pictures in a series originally prepared for use in public or non-sectarian schools.

The second principle of Monsignor Johnson's teaching, already mentioned, was that Catholic educators should keep in touch with the findings of educational science and be ready to incorporate every tested procedure into the practice of Catholic education. He had no patience with those timid souls who are inclined to regard with suspicion every suggestion for the improvement of teaching procedures coming from outside sources. He notes that "education, as a science, has made progress, and it is our sacred obligation to enlist that progress in the cause of the Church." Among the contributions of this science which he recommends particularly to the attention of Catholic educators are the doctrine of individual differences, the use of objective tests, diagnostic and remedial procedures, methods of dealing

with atypical children, and, especially, the principle of activity in learning.

His discussion of this point is particularly worthy of comment. He was convinced "that a curriculum stressing activity offers Christian Truth a most effective instrument for making its power felt in contemporary society." By demonstrating the psychological and philosophical bases of the theory and by reducing it successfully to practice, as he did in the Campus School of the Catholic University, he helped to dispel any lurking suspicion of its incompatibility with the aims and purposes of Catholic education. Here mention should be made of his wholly objective criticism of Progressive Education, which, he holds "has done us all a service" despite the sins and shortcomings of its "lunatic fringe." Like all heresies—and he brands this theory, as expounded by its prophets, a philosophical and pedagogical heresy—Progressive Education contains more than a grain of truth; and he calls upon Catholic teachers to set about gleaning that truth, sifting it from the errors that have almost concealed its presence.

One reason why he was so enthusiastic about the activity movement was that he saw in it an invaluable means for the development of the child's character and the growth of his personality. He shares the conviction of many famous teachers that the outstanding characteristic of early education should be activity, "that there are other avenues to the heart and mind of the child than the eyes and ears and that all of these should be utilized." This was but one aspect of his abiding regard for Christ's little ones, which he manifested in various ways. Although a staunch defender of the principle of authority, he warned constantly against its abuse; and just as he condemned the political philosophies of Fascism and Communism because they negate the teaching of the Church on the nature of human personality, so he denounced tyranny and excessive regimentation in education, as contrary to the precept and example of Christ, the Master Teacher.

While the "Little Ones Who Believe" were the subject of his predilection, the adolescent girl and boy—the Catholic youth of the land—inspired some of his most eloquent addresses. A series of three sermons he delivered on The Catholic Hour, entitled "The Mission of Youth," offers a splendid apology for the

younger generation and issues a challenge to the members of that generation to prove to their elders that they are ready to assume their share in the task that now confronts mankind—the building of a new world order. Better times, he reminds them, await the coming of better men (and women), and these better men and women must be recruited from the ranks of the youth of today. To the extent that they appreciate the heritage of nature and grace that is theirs and seize the opportunities that are offered them for the development of their God-given talents, to that extent will they be able to hasten the dawn of a better day.

This, it will be noticed, is the guiding principle of the Commission on American Citizenship, on which Monsignor Johnson served as a member from its inauguration, and of which he was chairman at the time of his death. We can only regret that he did not live to see the full fruition of the work of the Commission, which is destined, we have no doubt, to exercise a powerful influence on the whole program of education for American citizenship; but he had the consolation of knowing that the project was firmly launched and that Catholic teachers were now better prepared than they had ever been to give concrete expression to their contention that the Catholic school has an indisputable claim to be one of the staunchest bulwarks of American democracy.

This may be said to have been the goal of all Monsignor Johnson's endeavors. Convinced of the truth of Catholic philosophy and of the superiority of American democracy as compared with other forms of government, he aimed to prove that there was no conflict between them, and particularly to allay any misgivings on the part of those outside the Fold concerning the loyalty and devotion of the members of the Church to our American institutions. Had he no other claims to the gratitude of American educators, his unceasing efforts to bring about harmony and cooperation between the public and Catholic school authorities, particularly in the cause of American citizenship, would merit for him recognition as an educational leader of the first rank.

EDWARD B. JORDAN.

VALIANT DEFENDER OF CHRISTIAN IDEALS *

The day of Monsignor Johnson's death will be easily remembered: the eve of D-day, which he did not live long enough to see; and the morrow of the evacuation of Rome, the Eternal City where he was given the power to say Mass and to forgive sins, just thirty years ago yesterday.

The manner of his death will be remembered even more vividly. When the heroic Admiral Daniel Callaghan fell stricken on the bridge of his flagship in a great naval battle in the Solomon Islands, a correspondent wrote an unforgettable sentence which reads like an epitaph: "He won the great prize—the prize of death in battle." So, too, died this great educator of leaders and leader of educators, like an admiral on his flagship, in the very midst of battle. I am very sure that the Trinity College graduates who heard his last words, and then saw him collapse as he almost finished them, will never, never forget his final admonition: "We must make greater efforts to spread Christian education."

His address was a severe indictment of Realism, which he called the stiffer of idealism, an American characteristic. Had he been spared to finish his address, his last words would have been: "The best, the truest, the most substantial advice that can be given a Catholic graduate is this: *Go forth and die*. Die to yourself; die to the world; die to greed; die to calculating ambition; die to all the unrealities that the world calls real. *Die and you shall live*."

From the day of his ordination, his life was a battle for the ideals of Christian education. Bishop Schrembs saw his ability and noted the trend of his talents, and, young as he was, had him go to the Catholic University to develop them. The first Bishop of Toledo wanted him to superintend the Catholic schools of this new diocese. Within five years Doctor Johnson had things so well started that the Catholic University itself wanted him on its faculty. And now a wider field opened before him. In 1928, though still in his thirties, the National Catholic Welfare Conference in Washington made him Director of the Department of Education; and a year later he was elected Secretary General of the National Catholic Educational Association.

And now began the period of his national influence as a master of educators, which was to come to such a sudden end fifteen

*Sermon preached at the Pontifical Requiem Mass for Monsignor Johnson at Rosary Cathedral, Toledo, Ohio, by Right Reverend Arthur J. Sawkins, June 7, 1944.

years later, just as he seemed on the eve of his greatest hard-earned triumphs.

Books, articles, addresses came from his mind and hand and lips in a steady stream and in that lucid, salty, slightly caustic style which was all his own: books for the classroom which he loved and lived for; articles for periodicals that teachers would be reading; addresses, arguments, expositions, for Congressional conference rooms, for platform, and pulpit, and radio.

Within the fold, all this activity reached out more and more, until it brought him into contact with sisters, and lay-teachers, and principals, and superintendents, and pastors, and bishops all over the land. Outside the fold, it brought him almost equally into touch with other educators, conservative and radical and in between. He knew their language, sometimes irreverently called their "jargon," better than they did, but he preferred to use his own. No compromiser was he. Some years ago he was invited to take part in the "Progressive Education Convention" in Toledo. As a conservative among the mildly radical, he was assigned to a small conference room. At the appointed hour he was unable to get through the crowd which jammed the room and overflowed into the corridor, so his meeting was transferred to the big dining room. There he said: "For some reason hard to understand, the mention of religion in connection with education is like dynamite." He then proceeded, gently but firmly and unmistakably, to lay the dynamite right in the laps of his listeners.

Combined with courage and unselfish devotion, his character was simple, child-like, and deeply spiritual, as his intimate friends knew so well.

His death constitutes a great loss to the Catholic University, to the United States Catholic School System, to all the Bishops and Archbishops (he might have been one himself, but they needed him just as he was), most of all to the Bishop of Toledo, who in recent years has lost three rare men, all outstanding educators, all with a national name, all dying at their work. It takes years to create them, and years, perhaps generations, to replace them: Monsignors Macelwane, O'Toole and Johnson.

Like Admiral Callaghan, Monsignor Johnson won the great prize—the prize of death in battle. Let us pray that he wins an even greater prize: eternal rest and perpetual life—the rest he never had himself, and the light he tried so hard to give to others

MONSIGNOR JOHNSON AND THE CAMPUS SCHOOL OF THE CATHOLIC UNIVERSITY

An educational system that has truth for its foundation can produce those better men described in the principles laid down in the late Monsignor Johnson's last publication so appropriately entitled *Better Men for Better Times*. Still, to be in possession of this truth is not a guarantee that our form of education will effect the desired outcomes. "Truth can make us free only in the degree that we know it and know it practically."¹ Our Christian philosophy of education based on our Christian philosophy of life is a treasured possession of our Catholic educational system, but this treasure will avail us nothing unless it be made functional in our educational program. It must form the warp and woof of our everyday activities in the classroom, beginning with the day the child enters school and continuing until, as Doctor Shields put it, "We have transformed a child of the flesh into a child of God,"² or until we have equipped him to meet the exigencies of life in a Christian democratic society.

It was because of Monsignor Johnson's firm belief that a truth deadlocked in a philosophy of education could produce no results until released in a practical program of education, that he devoted so much of his time to the Campus School of the Catholic University. Since the opening of the school, in September, 1935, Monsignor Johnson was active as director. His influence extended to the teachers whom he guided and kept informed concerning current educational issues and trends in the Catholic school system, as well as in the secular field of education.

Likewise, in his capacity as director he extended fatherly guidance to the children. It was through his talks and discussions at Mass that he endeavored to plant the seed of great practical love of God and His creatures. "God gave you these creatures," he frequently said, "to love and enjoy; and in the measure that you use them as God intended, in just such a measure shall your joy abound." Joy and happiness and life and living were the keynotes sounded in his contacts with the children, for again

¹ George Johnson, "The Catholic University Campus School," *Sisters College Messenger*, 29:10, April, 1941.

² Thomas E. Shields, *Philosophy of Education* (Washington, D. C.: The Catholic Education Press, 1917), p. 74.

and again he quoted, "Has not Christ said, 'I am come that they may have life, and have it more abundantly'?"^a

His strong conviction was that knowledge of the truth will lead to love of the truth. To know and love the truth will terminate in the formation of favorable controlling attitudes which, in cooperation with divine grace, will produce the true Christian character.

The individual child was Monsignor Johnson's greatest concern; therefore, the program that he inaugurated affects the individual and measures up to the dignity that each child possesses because of his likeness to God. It takes into consideration that the future of our nation and of the whole world is in the hands of our children. As a consequence, this program must individualize in one sense and socialize in another. It sets up relationships: to God, to fellowmen, to nature, and to self.

Monsignor Johnson considered no effort too great in his determination to build up a program to meet these vital needs. For nine years, in collaboration with the teachers of the Campus School, he planned, tried, and retried possibilities in a curriculum calculated to bring about the best Christian individual and social behavior of the child. Thus it is that we find the organization of the Campus School somewhat different from the traditional school. Factors contributing to this difference are the equipment and arrangement of the classrooms. Both provide the pupils with opportunity for group and class discussions, for shared and individual activities, for space to display accomplishments in construction activities, as well as for written work in all the school subjects. This is the difference that is apparent to the casual observer, but the most important difference is that brought about by the inner workings of the program itself.

Religion forms the core of the curriculum. The subject matter of the traditional school is included, but it is presented at the time when the child is ready for it and in a way that will produce the best learning results. The children are permitted to share in the planning of their work, and suggestions from them are encouraged whenever and wherever feasible. It is true that the program is child-centered, but there is no abdication of authority on the part of the teachers. They understand their re-

^a John 10:10.

sponsibility as agents of the family, the Church, and the nation. They know the objectives these institutions expect, and guide their charges accordingly.*

The freedom, the earnestness, the poise, the love, and the interest with which these children go about their work and attack the difficult problems presented to them bespeak a strong and noble influence. In Monsignor Johnson's own words we have the answer: "If we teach the way Christ taught, we will get results. 'If we do the truth in charity, we grow up unto Him Who is the Head, even unto Christ.'"² And again, 'Go forth and teach.'³ With this command He gave us the divine means to make our teaching effective."

Monsignor Johnson's program of education aimed at teaching the Catholic way of life in a manner that makes it part of the child's life here and now. It aimed to help the child meet the problems of everyday living which will confront him later in American contemporary society. For, in the degree that we know the truth practically, only in that degree will we be free, free to translate faith into action that squares with the ideal of Christian democratic living.

As Doctor Shields' ideas and ideals remain a part of Catholic education and influence it through the years, so will the memory of Monsignor Johnson and his personal contacts with the faculty and children of the Campus School of the Catholic University be a guiding force now and make itself felt in the future—in those "Better Times" he so earnestly desired.

SISTER MARY ELREDA, S.N.D.,

Principal of the University Campus School.

*Edward B. Jordan, "The University Campus School," *The Catholic University Bulletin*, 9:5, May, 1942.

² Ephesians 4:15.

³ Matthew 28:19-20.

A TRIBUTE TO MONSIGNOR JOHNSON*

No one who was acquainted with him will fail to mourn the sudden death of the Right Reverend Monsignor George Johnson, associate professor of education at Catholic University. He was a man of such grace and charm as to win and keep the affection of great numbers of people. Even those whose lives lay far beyond the natural orbit of his work found their hearts warmed at thought of him. He made learning humane in the regard of men and women and little children who by circumstances had been denied the opportunities of academic training. Thus he was a philanthropist as well as a teacher, a philosopher and a priest.

Something more, however, must be said for Monsignor Johnson, even though it be lost against the din of the world's climactic battle. His life was not spent merely to the purpose of the increase of Christian culture and Christian manners. He represented the modern—but not altogether new—religious movement in behalf of a civilization which shall be equitable in practice as well as in theory. The richness of the tradition which brought him forth was demonstrated by the vitality of his approach to current problems. He trusted the example of the Saviour for the solution of issues of every variety. To him nothing was beyond the reach of divine intervention.

Monsignor Johnson has died too soon largely because he labored with intensity and zeal, forgetting himself in the passion of his vocation. What he might have done had he been granted length of days to crown his gifts will be a question without an obvious answer. His passing is part of the riddle of the cosmos. But he went in confidence of an everlasting tomorrow.

* Editorial in *The Evening Star*, Washington, D. C., June 6, 1944.

GEORGE JOHNSON*

Catholic education in the United States lost one of its most outstanding leaders in the untimely death on June 5 of Prof. George Johnson. . . .

His as yet little publicized experimentation in Catholic education may some day be recognized as a major contribution. He believed with great fervor in the Catholic way of life and felt that Catholic education should represent a total integration of Catholic culture. This philosophy made it necessary for him to sponsor a major revolution in the ideas and practices of parochial education. It also marked him as a "progressive visionary" in the eyes of the educationally conservative parish priests whose interest in education is perforce secondary.

Doctor Johnson spent many years putting his "cultural integration" theories into effect in the campus laboratory school. . . . He finally developed an unusually effective progressive school in which Catholicism was not taught for merely half an hour a day but became an actual living part of each curricular division. . . .

His talents for organization and his ability to drive quickly through academic rhetoric to the heart of a problem made him invaluable in organization work within the Catholic educational pattern. He was director of the department of education of the National Catholic Welfare Conference and secretary-general of the National Catholic Educational Association. In his spare time he acted as editor of the *Catholic Educational Review*, editorial consultant to *The Nation's Schools* and prepared numerous bulletins, brochures, monographs and books on education and allied subjects for the hierarchy. From the end of World War I until his unexpected death following overwork, he did the work of at least three men.

His last publication, in collaboration with Dr. Robert J. Slavin, "Better Men for Better Times," is an outstanding contribution to some of the larger postwar problems. His vitality and energy were remarkable; his capacity for sustained work was unbelievable; his love for our democracy a deep and unquenchable fire, and his capacity for friendliness, loyalty and personal kindness unlimited. His untimely and unnecessary death at 55 is a serious loss to American education.

* Editorial in *The Nation's Schools*. August, 1944.

THE UNCHANGING CHRISTIAN LIFE IN A CHANGING SOCIETY*

Any moment in the history of a nation has its prevailing mood, and the clue to that mood may often be supplied by the wide use of a particular word. If the word is freely spoken, if it spreads itself on every printed page, if the great, the near great, and the not so great roll it unctuously on their tongues and find delight in the sound of it, one may conclude that it expresses an attitude that is presently popular. It is the tone to which the mood of the moment is pitched.

Currently, it would seem that such a function is being performed by the word "realism." We hear it constantly. We are counselled to arrive at conclusions about things in general and the present state of human affairs in particular in a realistic manner. We ought to be realistic about the war, realistic about the peace, realistic about matters social and economic, realistic in the sphere of domestic relations, realistic about the truth, realistic about morals. Statesmen are admired because they are realistic; plans and programs are acclaimed because they are based on realism. In realism we are counselled to base our hopes for the future.

Now realism is an old word and has had many meanings at many times. It has different meanings in different contexts. It reminds the philosopher of the perennial controversy concerning the nature of ideas. In art and letters it is the rallying point of those who champion fidelity to nature and actual life as against the romantic, the subjective, or the sentimental. In education it labels the point of view of those who want schooling to be practical rather than academic and theoretical. By and large, it stands in contradiction to the ideal, the abstract, the visionary. It is often used as a synonym for common sense.

In its contemporary context, however, its connotation is somewhat different. At the least, it is disturbing; at the most, ominous. For what realism seems to mean today is the inclination to sacrifice principle for expediency, to capitulate to circumstances, to permit the end to justify the means. It implies the acceptance as a satisfactory philosophy of life and living of the

* Unfinished Commencement Address delivered by Monsignor Johnson at Trinity College, Washington, D. C., June 5, 1944.

doctrine that whatever works is for that reason justified. It amounts to the apotheosis of the law of tooth and claw, the furling of the standards of immutable truth and justice. It is content to make the best of a bad bargain. It is impatient of dreams that may never come true, of aspirations that court disappointment, of hopes that soar aloft unto the heights. It is content to remain mired in the turgid slough of cynicism.

When we find it difficult to square the noble ideas of the four freedoms with arrangements and accommodations that seem to negate them, we are told to be realistic. When we ask questions that are prompted by our assumption that justice and right must prevail in the affairs of nations, even as in the affairs of individuals, we are told to be realistic. When we speak about the rights of small nations and confess that we cherish a prayerful hope that out of all of the horror, the waste, and the destruction of war there will emerge a world in which the weak will not be at the mercy of the strong, we are told to be realistic. When we are a bit dismayed because we think we see emerging out of the welter of worldwide confusion something like the recrudescence of old imperialisms under new forms, we are told to be realistic.

You are utterly unrealistic if you try to envisage an economic order based on men's love for one another rather than on some compromise with greed and lust for power. You are utterly unrealistic when you voice the conviction that personal morality should be founded on a zeal for virtue rather than on the fear of the consequences of vice. You are utterly unrealistic if you decry what you consider to be the degradation of the arts and refuse to accept ugliness for beauty in music, in painting, and in literature. You are utterly unrealistic if you cling to any interpretation of human nature that does not circumscribe itself by the physical and material. You are utterly unrealistic if, with the Holy Father, you ask for the interpretation of the phrase "unconditional surrender" that squares with the canons of mercy.

I am not saying that this new realism is universally accepted in the land nor that it has succeeded in destroying the idealism that has always been in some degree an American characteristic. That idealism is born of faith in man's origin in God, and it can never be completely stifled. After all, history keeps obtruding itself; it is too late to falsify the record of the glorious accomplishments of the saints, the seers, the statesmen, and the sol-

diers who in every age and every clime have refused to be realistic. We can be grateful that St. Paul was not a realist when he faced perils in the city, perils in the wilderness, perils in the sea, to preach the Gospel of a crucified God. Copernicus was not a realist, nor was Newton, nor Pasteur, nor Marconi. Raphael was not a realist, nor was Shakespeare, nor Beethoven, nor the builders of the Cathedral of Chartres. Jefferson was not a realist, nor were the other Founding Fathers. Thank God no realist commanded the American army at Valley Forge, no realist directed the destinies of the nation when Sumter fell.

Unfortunately, however, too many people nowadays, particularly in our own country, have been nursed on an intellectual diet that lacks those elements which are necessary for long range vision and for developing the fortitude that is ready to accept present defeat as the condition of ultimate victory. They have been indoctrinated with theories of life and living that chain them to the earth. They refuse to lift up their eyes to the mountains in quest of salvation. They see man's destiny circumscribed by the here and now and they give honor to no other God than the Caesar of their own potentialities. They are enamored not of the law of God according to the inward man, but of the laws of nature; and they prefer to adapt themselves to an outward ordering of human affairs based on what they like to call scientific planning. In metaphysics they are materialists, in morals they are pragmatists, in religion they are secularists, in the common parlance of the day they are realists.

If they but knew it, the realism they cherish is essentially unreal. They are presently occupied with the shadows and the substance has eluded them. They have mistaken the symbol for the symbolized, the clue for the solution. Immersed in the visible, they disdain the invisible. They refuse to have God in their knowledge and, as a consequence, have cut themselves off from the root of all reality.

For reality exists in God and comes forth from God. He is the eternal source whence all things flow; without His sustaining power all things would vanish into nothing. The adequate answer to every human question, be it philosophical or scientific or social or economic or political or esthetic, can be found only in the mind of God.

In the heart of the fool there sounds stridently his own voice

telling him there is no God. A fool he is and a fool he will remain until he gives up trying to drown out another voice that whispers in the depths of that same heart, the voice of the God Who made him and fashioned him and formed him, the voice of the God to Whom he belongs and apart from Whom there is no substance, no reality to his life and living.

There is one great central fact in the universe, an eternal fact, a fact that can never be gainsaid. It is a fact that, unfortunately, some will always find to be a stumbling block and others will try to dismiss as foolishness. That fact is Jesus Christ. He is the beginning; He is the end. He is the truth; He is the way; He is the life. He is God made manifest to man. He is more than just a reality. He is reality itself.

The reality that is Jesus Christ is the definition, the very heart and soul, of the education you graduates have received. It is the reason for this College. Catholic schools exist for the purpose of teaching the truth which is Christ Jesus, Our Lord, and teaching all truth in relation to that truth. Apart from that truth, all other truth is meaningless. Christ is the light of which all other light is but a reflection; where it does not shine, there is darkness.

Outside of the Church education becomes increasingly stranger to Christ and the things of Christ. It has lost all understanding of the meaning of the supernatural. Absorbed in the human, it neglects the divine. It exalts the practical and is impatient of the speculative. It talks about the good life, but it talks about it in terms of earthly security and satisfaction. It has some interest in Christ as an historical personage and in Christianity as a social or cultural movement. It knows nothing of Christ as a determining force in human society, as the eternal and abiding reality.

Now secular education is a powerful factor in the life of the nation. It is making us the kind of people we are becoming. It has great resources of wealth and talent and equipment at its command. In comparison our Catholic effort seems weak and utterly inadequate. We have our moments of dismay, at times even of discouragement.

The odds against us seem so tremendous. We are out of tune with the times. The temptation comes to accommodate ourselves to circumstances, to yield a bit here, to compromise there. The reality to which we are committed has a way of seeming very

unreal when faced with the realities the world cherishes. We are different. We must be different, and being different can be very uncomfortable.

Too often we are forced to admit that the prospect of being forever different is too galling for some of our graduates to face and we find them after a number of years being very realistic and not taking their religion too seriously. They still profess to be Catholics, but their deeds—their economic deeds, their political deeds, their artistic deeds, their literary deeds, their domestic deeds—reveal that, whatever their lips may say, their hearts are far from Christ. They have become too realistic to be governed by reality.

We still have a lot to learn about educating unto Christ in a world that knows not Christ. [It was at this point that Monsignor Johnson was stricken.] It is by no means a simple matter to develop in the hearts of the young a zealous loyalty to the unchanging when they have to live in the midst of change. It is by no means a simple matter to impress upon carefree youth the necessity of building up the reserves of fortitude they will need for the daily martyrdom of living a Christian life in an atmosphere in which Christianity is unfashionable. Of course, we are not working alone. There is always the Grace of God and the guidance of the Holy Spirit. We succeed more often than we fail. Yet our success should not and does not blind us to our failure.

The responsibility does not fall exclusively on the school. It should be kept in mind that no one can really educate anyone else. Schools and teachers may guide and direct, but in the long run every individual educates himself. We rejoice with these graduates on the completion of their work. We honor them in solemn ceremonial this morning as we present them with their diplomas. We have done all we could for them. Perhaps our all has not been quite enough.

Yet, be that as it may, your future success or failure will be fundamentally your own doing. If you have made the most of your opportunities and continue to make the most of your opportunities, provided these are opportunities for the love and service of God and your fellowmen, your lives will be successful. You will be increasingly strengthened with might according to the inward man and will intensify by your faith and service

the reality of Christ in the world. On the other hand, if you have hitherto preferred the unreal to the real, if you have lived according to the canons of selfishness and compromise, if Christ to you is nothing more than a shadowy ideal or the rallying point of sentimental devotion, you will succumb very readily to the realities which the world cherishes and in which it puts its faith.

The responsibility of a Catholic graduate is to make her contemporaries increasingly conscious of Jesus Christ, to insinuate Him into society. This she does by making Him real in the circles in which she moves by living as Christ would live in her. This she does by translating the faith that is in her into deeds and actions that are in conformity with the spirit of Christ and calculated to win the world to Him.

The realist is impatient with words and symbols. He claims they have no functional value. It is incumbent upon the Christian, particularly if that Christian has had the advantage of a college education, under Christian auspices, to prove that he is wrong. Our creed is not just a series of empty formulas strung together. Our symbols are not vain window dressing. We are what we believe, and the signs of our faith are the signs of our character. The noblest of all our symbols is the cross. Christianity is so utterly unrealistic as to teach that the only way to find your life is to lose it. The best, the truest, the most substantial advice that can be given to a Catholic graduate is this: Go forth and die. Die to yourself; die to the world; die to greed; die to calculating ambition; die to all the unrealities that the world calls real. Die and you shall live, and live abundantly.

CATHOLIC LEADERSHIP FOUNDED ON A SPIRIT OF REVERENCE

One of the finest movements of local Catholic interest inaugurated within the last few years is that one which gave rise to the School of Catholic Leadership in the Kansas State Sodality Union. The first of these schools was held May 1, 1943, in Topeka at Capital Catholic High School in which thirteen prominent members of the Society of Jesus conducted practical courses in leadership. The following three titles selected from the schedule of courses give a fair indication as to the nature of subjects treated: "Social Aspects of Leadership," "Chastity and the Collegian," "Christocracy and the Leader." Hundreds of students were in attendance, and much real benefit was derived from the classes as the subsequent school year showed. The second leadership school of this type in Kansas was held at Cathedral High School in Wichita on May 6, 1944. The enrolment approximated one thousand students from the secondary schools, nursing schools and colleges throughout the state. Twenty-four different classes were conducted. These dealt with every phase of activity in which the present day student is interested. The staff consisted of outstanding members of the clergy and religious orders of the dioceses of Wichita and Leavenworth in addition to the twelve Jesuits who regularly direct these activities from the Central Office at Saint Marys, Kansas.

The writer, whose privilege it has been to attend the Leadership School both years, was particularly impressed with the class "Youth in Crisis." She felt that it carried a definite message and a challenge to all those devoted to the cause of Catholic education generally and to Catholic leadership in particular. In all truth it may be said that the stimulus given in that specific class is the proximate cause for this paper. The dynamic priest who conducted this course was well prepared for his class. Years of legal training and experience with juvenile delinquents prior to his ordination contributed to his unusual equipment for this purpose. In a clear and appealing manner he analyzed with his audience the reasons for the crises which confront young people today. Among other significant statements he remarked that the commandment least observed at the present time is the *Fourth*. It was apparent that he intended no quantitative connotation

to be attached to his statement. It was not his purpose to present statistical summations to prove that the number of transgressors of the commandment to obey and respect lawful authority exceeds the number of offenders of any other particular commandment, say the sixth or ninth. He was merely trying to impress the youth before him with the idea that lack of reverence and respect is almost universal. Although brevity of time prohibited an exhaustive treatment, one could detect a silent plea for a return to reverence towards all reality. While not attempting to ferret out the legion of causes contributing to such an attitude, this priest-instructor gave, as one important factor, our disturbed economic order. He cited examples wherein he had tried to lead juvenile offenders to a realization of their filial duty to parents only to meet with this response, "Why should I take orders from the 'old man' when I am bringing in more money for the upkeep of the family than he is?"

It is a well-known fact that adolescent boys are employed in defense work that pays fabulously high wages. They are not mature enough to realize that the high wage in no way indicates a superiority on the part of the earner but is merely an attraction added to the job in order to entice applicants. They are not spiritual enough to reflect that there was no clause appended to the Fourth Commandment by the Divine Lawgiver exempting from duty the son whose wallet is thicker than his father's. Youth, whose vision is thus obscured by materialistic influences, is certain to bring havoc on the entire nation. However, the scale of values in our social and economic world has been so distorted within recent decades that such a frame of mind in our young people, if not commendable, is readily understandable. The situation demands a sympathetic approach on the part of educators to restore right order.

A more remote cause for the appearance of this paper is the repeated demand in pulpit, press and radio that we return to God and through *prayerful* supplication bring about an end of wars. Now a return to God means a *conscious* turning to Him as Our Lord and Ruler; it means further an acknowledgment of His entire supremacy over us; it means most of all that we cast aside our self-sufficiency and actually *realize* that we are God's creatures (not self-sustained creators of the material universe) destined solely to render glory by our being and our actions. But

how can there be genuine religion unless there is a spirit of reverence? Nowhere is this more aptly stated than in the profound and scholarly work of Dietrich Von Hildebrand, *Liturgy and Personality*. He writes:

Reverence is the mother of all virtues, of all religion. It is the foundation and the beginning because it enables our spirit to possess real knowledge and primarily the knowledge of values. It is this fundamental attitude towards being in which one gives all being the opportunity to unfold itself in its specific nature, in which one neither behaves as its master nor acts arrogantly towards it.¹

Continuing the same train of thought, the author says further:

Reverence is thus the foundation of all perception and sense values. . . . It (reverence) represents the proper answer to the majesty of values, to the "message" they convey to us of God, that of the absolute, the infinitely superior.²

These two distinct ideas, then—the widespread disregard of the divine mandate to render obedience and respect where due, and the avowed need for religion—seem to indicate a very definite plan of action for teachers today. We all realize, in a greater or lesser degree, that the present generation reflects the restlessness and uneasiness of a war-weary people. We all want to "do our bit" both to extend the kingdom of God and to win the war. But sometimes we are at a loss just where to begin. After prayerful reflection on the proceedings and the happenings of the Leadership School the writer feels that the path is clearly marked out. The remainder of this paper represents an attempt to pass on these convictions and to plead with all teachers that they instill in their students a basic spirit of reverence that will carry over into all the manifold activities of life. It is the sacred duty of teachers to shape characters—full personalities who will exercise leadership for what they *are* and not because of "tips" and "hints" picked up from popular sellers such as the over-advertised "How to Win Friends and Influence People."

The instructors of youth must be absolutely intolerant of all methods which would attempt to develop leaders *from without* by the use of propaganda, technique and showmanship. They must whole-heartedly endorse policies and plans which will effect

¹ Dietrich Von Hildebrand, *Liturgy and Personality*, p. 57.

² *Ibid.*, pp. 58f.

a transformation of the potential leader *from within*. Our future leaders must be allowed to unfold organically: they must be trained to develop their spiritual powers if they would lead and inspire others to live full lives and not merely to be onlookers and spectators of the great realities of life.

One of the strongest reasons that can be advanced for developing a spirit of reverence results from the study of a lack of it in our present civilization. With the clamorous, spectacular *coming* of scientific technique in the drama of life has been the simultaneous unnoticed *going* of the poetic spirit regarding life. Science swaggered onto the stage and, with an air of possessiveness, began to make omnipotent promises in all the realms of modern living. We have been so childishly enraptured in exploring and experimenting with all her tricky gadgets that we were unconscious of the forced and silent withdrawal of that sweet, wondrous poetic spirit of life. Now what is this poetic spirit but a reverence for and a communion with life's true essences?

We do not wish to depreciate in any way the contributory influence of the progress of science, but it is a fundamental law of nature that every virtue has its corresponding related vice. With the advances and developments in scientific discovery, laudable as they are, have come the weakening and the threatened extinction of that poetic sense in viewing life. Newman, with his characteristic penetrating insight, analyzes the situation thus:

The two (science and poetry) cannot stand together; they belong respectively to two modes of viewing things, which are contradictory of each other. Reason investigates, analyzes, numbers, weighs, measures, ascertains, locates the objects of its contemplation, and thus gains a scientific knowledge of them. Science results in system which is complex unity; poetry delights in the indefinite and various as contrasted with unity and in the simple as contrasted with system. The success (of science) lies in being able to draw a line around things and to tell where each of them is to be found within that circumference and how each lies relatively to all the rest.³

Very different is the poetic frame of mind:

It demands, as its primary condition, that we should *not* put ourselves above the objects in which it resides, but at their feet; that we should feel them to be above and beyond us, that we should look up to them and that instead of fancying that we can

³ John H. Newman, *Historical Sketches*, II, 387.

comprehend them, we should take for granted that we are surrounded and comprehended by them ourselves. It implies that we understand them to be vast, immeasurable, impenetrable, inscrutable, mysterious: so that at best we are only forming conjectures about them, *not* conclusions, for the phenomena which they present admit of many explanations and we cannot know the true one. Poetry does not address the reason, but the imagination and the affections; it leads to admiration, enthusiasm, devotion, love.⁴

What are these but the qualities of reverence?

If we analyze familiar collegiate attitudes we will find manifestations of two basic types of irreverence. The self-sufficient collegian who protests against the Legion of Screen Decency as an insult to her power of judgment, who insists that "questionable" movies do not bother her, who professes a "liberal-mindedness" regarding the books she reads and an excessive intolerance towards the companionship she fosters, manifests a great want of reverence. She is senseless and blunted to the great realities of life. Her condition is described in the words of Von Hildebrand as follows:

The man who lacks reverence because of pride and arrogance approaches everything with conceit and presumption, imagines that he knows everything, that he sees through everything. He is interested in the world only in so far as it serves his self-glorification, in so far as it enhances his own importance. He does not take being seriously in itself and he leaves things no spiritual room to unfold their own essences. He thinks himself always greater than that which is not himself. The world holds no mystery for him. He treats everything tactlessly, with easy familiarity, and everything seems to be at his disposal. To his insolent, conceited gaze, to his despotic approach, the world is sealed, silent, bared of all mystery, deprived of all depth, flat, and limited to one dimension.⁵

Exorbitant wartime salaries have made possible the enjoyment of pleasures many of which are not suitable or even lawful for young people. But American youth must have its pleasure! The collegian, who finds life unbearably boring unless each day is filled with stimulating pleasures, exhibits a second type of irreverence—that born of concupiscence. His view of and ap-

⁴ *Loc. cit.*

⁵ Von Hildebrand, *op. cit.*, p. 59.

proach to the world of reality is stupid and pointless. Such an individual

is interested in the world only as a means in procuring him pleasure. His is a dominating position in the face of being, not because he wills domination as such, but in order to use being for his pleasure. . . . He circles around in the narrowness of his own self . . . stubbornly imprisoned in his own self, he violates being, and seeing it only from the outside, he thus misses its true meaning. Neither to this type of the irreverent does the world disclose its breadth, height and depth, its richness of values and mysteries.*

How many examples of this "violation" of being do we not encounter daily? We see "violation" of material being in the destruction of churches, libraries, etc. The devastation of Monte Cassino is a case in point. We witness the "violation" of spiritual being in the ruthless disregard of the sacred ties in the family and in society. How else can we account for our lamentably high divorce rate, our racial crimes and our insensibility to social sins generally? We observe "violation" of moral being in the various forms of disloyalty, treachery, blasphemy and infidelity to be found everywhere.

A common type of irreverence (more *obviously* irreverent than the two preceding types) is that found in the popular subjective morality of the day. The collegian who admits her moral lapses with no evidence of shame and only the flippant remark, "Times have changed and a thing is right or wrong according to the way I think and see it," places herself in the front ranks of this class. She is but one among many who regard public opinion or self-satisfaction as the ultimate norm of conduct. To such offenders Monsignor Sheen has proposed these pertinent remarks:

What makes certain notes on a keyboard wrong if there is nothing but the keys on the piano? What makes one person right and another wrong if each is a god and a law unto himself? The rightness and the wrongness of the notes is determined by their correspondence to the score. In like manner what makes our actions right is the fact that they correspond to the Eternal Reason of God.[†]

In the foregoing pages the writer has tried to point out the

* *Ibid.*, p. 60.

† Fulton J. Sheen, "The Natural Law of God." Radio address delivered on the Catholic Hour, Jan. 16, 1944.

need for reverence as a basic attitude of life. Appeal has been made not by specific suggestions, but by a consideration of fundamental, philosophic truths, to fellow educators to instill the spirit of reverence in their students. It is left to the individual teachers to formulate a plan of action in their respective spheres of duty. One general suggestion that might be made is that we strive to lessen the number of sense appeals in our daily program so that the spirit may have leisure to unfold organically and develop. Let us keep as our guiding norm this statement of Von Hildebrand:⁸ "The greatest natural endowment, the greatest latitude of talents and capacity can never lead to true personality if reverence is lacking." It is the essential basis for the "perceiving of values, an organic contact with the world of values, and first of all the dying to oneself, the preparation of inner room for Christ."

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⁸ Von Hildebrand, *op. cit.*, p. 62.

MR. JUSTICE PIERCE BUTLER*

The political revolution of 1932 had little more effect on the conservative justices than the Russian Revolution unless it steeled their temper to retard the radical torrent of laws, administrative directives, plans, and socialistic schemes so contrary to the Calvin Coolidge ideal. If they could prevent it, certainly it couldn't happen here, even after the mandate of the electors in 1936 or under any court-packing threat. Butler, though an old fashioned, doctrinaire Democrat, was little moved by the election returns, and he was never charged with being a New Dealer. Again there were men who did not call him a reactionary merely because he would not have the old order change too rapidly. Indeed he regarded himself as somewhat progressive in his insistence upon the rights of private property, of unorganized labor, of private men and of minority elements, and in his support of individualism in a land once dedicated to unregulated opportunities for pioneers who frankly planned for themselves and not for society.

Certainly liberals of every shade and liberal publications of every color regarded Butler as the spear head of the conservative, or backward looking, group of justices on the Supreme Court, and they admitted that he was the ablest and steadiest man in that group. He was solid and inflexible, monolithic possibly, as a hostile critic observed:

In the court which "Zeus" Hughes molded into a hard-driving, efficient agency of government, Justice Butler was two invaluable things—a workhorse and a judicial craftsman. All jobs need professionals, plowmen who can drive their furrow in hard ground and cut that furrow straight, deep and clean. Such a hard-working plowman was Pierce Butler carrying the burden and heat of the day for his conservative colleagues, while Justice Van Devanter smiled blandly, Justice Sutherland worked sporadically and Justice McReynolds contented himself with indignant snorts.⁸³

Of this group soon to be a minority and already on one of those occasions when Hughes or Roberts sided with the progressives

* This is the third and final section of this article. The first part of this article appeared in the April, 1944 issue and the second part in the June 1944 issue.

⁸³ *Time*, Nov. 27, 1939.

to write the law, Mr. Chafee has written, "The manner in which its members approach constitutional problems is almost completely discarded in the leading law schools, and this will necessarily have a great influence upon the bar and the judges of the next quarter century."⁸⁴

In the gold devaluation cases, Butler joined his dissent with that of Justices McReynolds, Van Devanter and Sutherland against the confiscation of property and a repudiation of national contractual obligations on the alleged score that the Constitution granted the government a sovereign power to despoil citizens of their property rights as measured in sound money.⁸⁵ A year before Butler concurred with Justice Sutherland's vigorous dissent in the Minnesota Moratorium Case for he could not favor any encroachment even in an emergency upon the sanctity of public and private contracts in an effort to shift the misfortunes of the debtor to the shoulders of the creditor.⁸⁶

Yet two years later Butler could write the decision for a majority court (with Justice Stone writing a dissenting opinion in which Brandeis and Cardozo joined) setting aside decisions of the lower federal courts and giving relief to the Great Northern Railway which sought to enjoin state and county tax commissioners from collecting 40 per cent of the taxes levied on its properties in the various counties in 1933. The decision seemed just enough in view of the attack of the ruling power in North Dakota against corporations and property owners who lived outside the State. In short, the Court found that the board's failure in determining the tax to consider the sharp diminution of value of the railroad's properties after the crash of 1929 resulted in an excessive assessment which violated the due process clause of the

⁸⁴ Quoted, R. L. Duffus in a feature article on the Supreme Court, magazine section, *New York Times*, Apr. 7, 1935. There are some valuable, though popular, articles in the same paper: Russell Owen "Nine Calm Men in the Midst of the Storm," Jan. 20, 1935, and one by Mildred Adams in the issue of Jan. 18, 1934.

⁸⁵ *Norman v. Baltimore and Ohio Railroad*, 294 U.S. 240, 1935. *Perry v. U.S.*, 294 U.S., 330, 1935. The Tudors, it might be added, cut the gold in the coin on the sovereignty theory and seized monastic property under statute passed by a sovereign parliament acting under no superior sanction or check.

⁸⁶ *Home Building and Loan Association v. Blaisdell*, 290 U.S. 398, 1934. The same men were dissenters in *Worthen Company v. Thomas*, 292 U.S. 426, 1934.

Fourteenth Amendment. Nor was submission to over-taxation in a prior year prejudicial.⁸⁷

Butler was one of the five justices who declared unconstitutional the Railroad Retirement Act which irritated the liberal minority and aroused the fear of New Dealers for their Social and Economic Security bill which was then before Congress.⁸⁸ Two years later, the Court with a different point of view sustained the old age benefits under the Social Security Act following the socialized theory that Congress may spend money for the general welfare which includes some economic security for the aged of whom fully one-half over sixty-five years were dependent upon charity or family assistance. To dissenters, this was socialization of government and a further step in the violation of the theory of states rights for historically relief and charity, prior to 1933, had been a matter of private, religious and local concern. In dissent were McReynolds and Butler as they read sharply the Tenth Amendment to the Constitution.⁸⁹ Again Butler was in the dissenting four who would have nullified an Unemployment Compensation Act in Alabama.⁹⁰ Nor did he hesitate to join the same dissenters in challenging the Supreme Court's acceptance of the unemployment compensation sections in the Social Security Act.⁹¹

With four other justices, Butler concurred in Justice Sutherland's opinion which nullified the Bituminous Coal Conservation Act of 1935 which had provided for the regulation of the mining and distribution of coal because it was affected by a public interest, related to the general welfare, and the movement of interstate commerce, and also set forth miners' rights to bargain collectively for wages, hours, and conditions of labor.⁹² To enforce this Act there was erected a National Coal Commission with agencies in the field which would be supported by a tax on the output of coal. To the conservative justices this tax was

⁸⁷ *Great Northern Railway v. Weeks, State Tax Commissioner*, 297 U.S. 135, 1936.

⁸⁸ *New York Times*, May 7, 1935.

⁸⁹ *Helvering v. Davis*, 301 U.S. 619, 1937. Recently the Court has upheld the Fair Labor Standards Act (1938) which has set up sine qua non fair labor standards for children if the products of their employing industries are to be admitted to interstate commerce.

⁹⁰ *Carmichael v. Southern Coal and Coke Company*, 301 U.S. 495, 1937.

⁹¹ *Charles C. Stewart Machine Co. v. Davis*, 301 U.S. 548, 1937.

⁹² *Carter v. Carter Coal Company*, 298 U. S. 238, 1936.

in the nature of a penalty, not a means of raising revenue; the federal government had no power over the internal affairs of States, especially legislative; and the evils, no matter how great, of natural conflict between employer and employee only affect interstate commerce indirectly and are essentially local in character.

The *United States v. Butler Et Al., Receivers of the Hoosac Mills Corporation*²³ saw the Agricultural Adjustment Act, a key plank in the New Deal agricultural program, fall before Justice Roberts and five justices including Butler in spite of Justices Stone, Brandeis, and Cardozo who were generally regarded as the advanced legal scholars of the bench. But votes count on the bench more than progress backed by erudition even as heads count at an election more than issues at stake. Butler had no difficulty in his assent that the act invaded the reserved domain of the states or that:

It is a statutory plan to regulate and control agricultural production, a matter beyond the powers delegated to the federal government. The tax, the appropriation of the funds raised, and the direction for their disbursement, are but parts of the plan. They are but means to an unconstitutional end.

With the eight justices led by Chief Justice Hughes, Butler stood in the momentous decision which validated the Tennessee Valley Authority,²⁴ leaving McReynolds alone in his opposition to the entrance of the federal government in the power field as an invasion of states rights and private initiative in business. Brandeis, who supported the decision, the advisability of the legislation, the sale and distribution of surplus power resultant from the building of the Wilson Dam and the like, would have affirmed the decision of the lower court without passing upon it in view of the long established principle that the Supreme Court "refrain from passing upon the constitutionality of an act of Congress unless obliged to do so in the proper performance of our judicial function, when the question is raised by a party whose interests entitles him to raise it."²⁵

In the matter involving Mayor Frank Hague of Jersey City, a city ordinance giving large discretion to the Director of Public Safety as to whether or not he would permit the holding of a

²³ 297 U.S. 1, also 68, 1936.

²⁴ *Ashwander v. Tennessee Valley Authority*, 297 U.S. 288, 1936.

²⁵ *Blair v. United States*, 250 U.S. 273, 1919.

meeting, freedom of assembly, and freedom of speech, Butler and McReynolds found themselves in a minority of two with Justices Frankfurter and Douglas taking no part. Prospective speakers, radical or otherwise, obtained a sweeping injunction which prevented the city officials from enforcing this restrictive ordinance. Due to the general interest in the various freedoms, the fear of local citizens of the powers that be (as some Irish servilely put it), and the authoritarianism of the local machine, the newly established Bill of Rights Committee of the American Bar Association asked and obtained leave to intervene. The Court found the ordinance unconstitutional under the broadened interpretation of the Fourteenth Amendment (as seen in the Oregon School case for instance). Indeed the Director of Safety, who was supposedly subservient to the benevolent Mayor of many terms, had an almost uncontrolled determination over freedom of assemblage. This was permitted because of alleged fear of radical and communist speakers and union organizers on the part of the city's businessmen and an unduly conservative majority of the electorate who were content, it would seem, with good order, reasonable corruption, and a degree of fascist rule under democratic forms.

Justice Butler, no special friend of bosses and certainly never connected with municipal machines whether good or bad, saw no distinction in this case from old Massachusetts decisions which recognized a municipal and state control over streets and parks even as a man had in the ownership of his home. Times had changed regardless of what Judge Holmes had said in his Massachusetts court, in 1895, with regard to the exclusive control of the Boston Common.⁹⁶ It was hard for him to turn aside from the traditional law of the past even as he dissented in *Erie Railroad v. Tompkins* when a majority court cast aside the old principle of *Swift v. Tyson* involving an interpretation of the Judiciary Act of 1789.⁹⁷

Almost in the midst of the liberal assault on the Supreme Court and its conservative judges charged with retarding the

⁹⁶ *Hague v. Committee for Industrial Organization* (C.I.O.), 307 U.S. 496, 1939. For influential decisions, *Davis v. Massachusetts*, 167 U.S. 43, 1897; Holmes in 162 Mass. 510, 1895 from Chafee, op. cit., 410 f. See Emanuel Stein and Jerome Davis (editors), *Labor Problems in America* (1940), 577 f.

⁹⁷ 304 U.S. 64, 1938; 16 Pet. 1, 1842.

march of time, Mr. Butler was awarded an honorary degree by the Catholic University (November 18, 1936) with a beautifully written citation in Latin and in English translation:

There appears before you today one who has long been regarded as a light and ornament of the American Bar, who at all times has championed consistently and courageously the cause of justice, and who in the whole tenor of his life has been faithful to the injunction of Horace: "let him remain to the end such as he was when he first appeared—throughout consistent". . . . He was always eminent as the determined defender and champion of the rights of the people, of workmen and farmers. . . . He ever had at heart the interests of the Church. In brief, he always nobly did his part as man and citizen.

It is hardly necessary to enlarge on the importance and responsibility of the office of those judges whose duty it is to guard the Constitution against excesses of the popular will, particularly in these days when human affairs are subject to profound changes, the scope and end of which no one can foretell.

Never in the distractions of the bar or in the austerity of the bench has his love of letters grown cold. His decisions are couched in language so elegant that read or heard they are a constant delight. . . . It is with great pleasure that I present to you a citizen, American and Catholic to the core; I present to you as a candidate for the highest academic honors one already adorned with the highest honors of the republic, Mr. Justice Pierce Butler, for the honorary degree of Doctor of Laws.

On his last day in court, peculiarly enough he was again back among dairymen's cooperatives and milk cans (even as he was on his farm in Maryland).⁹⁸ Under the Agriculture Marketing Agreement Act (1937), the Secretary of Agriculture issued a directive fixing prices of milk paid to producers by dealers and sold within the area of the City of New York, such milk being in part imported and hence in its mixture with local milk was brought within interstate commerce. Against a decision of the district court invalidating the order as in conflict with the Fifth Amendment, discriminatory, confiscatory, and based on an agreement into which producers were coerced, the government appealed directly to the Supreme Court upheld the law, the price

⁹⁸ *United States v. Rock Royal Co-Op*, 307 U.S. 533, 1939; earlier Butler could not agree with a decision of the Court which legalized a New York regulation permitting newer and less well advertised milk dealers to sell at a cent a quart cheaper than well established concerns. *Borden's Farm Products Co., Inc., v. Ten Eyck, Commissioner of Agriculture and Markets of New York*, 297 U.S. 251, 1936. See also 297 U.S. 266.

determination, the broad delegation of power, the idea of common funds for equalization of risks, and the violation of the theory of the Sherman Anti-Trust Act. Justice Roberts dissented, and Butler joined with McReynolds in a dissent:

True, production and distribution of milk are most important enterprises, not easy of wise execution; but so is breeding the cows, authors of the commodity, also sowing and reaping the fodder which inspires them. If, perchance, Congress possesses power to manage the milk business within the various states, authority so to do cannot be committed to another. A cursory examination of the statute shows clearly enough the design to allow a secretary to prescribe according to his own errant will and then to execute. This is not government by law but by caprice. Whimsy may displace deliberate action by chosen representatives and become rules of conduct. To us the outcome seems wholly incompatible with the system under which we are supposed to live.

At the very end of his rear guard conflict with the Administration and its liberal appointees on the Bench, he was awarded another honorary degree by Boston College which indicated no disapproval of his judicial steadfastness:**

On Pierce Butler, Associate Justice of the Supreme Court of the United States of America:—

For his distinguished career as a lawyer in our American Northwest—

For his modest bearing of unsolicited and unexpected honors on the Supreme Judiciary Bench of our Nation—

For his well-pondered decisions, which, whether in dissent or agreement, are marked by courage, clearness and cogency—

For his constant and resolute efforts to cherish, protect and forward the fundamental rights of property, of person and of duly moderated society, as embodied in the law of our country's Founding Fathers, of nature and of God—

Boston College confers the Honorary Degree of Doctor of Laws.

After an illness of several weeks, Justice Butler died, November 17, 1939, and over his remains there was celebrated a Requiem Mass by Monsignor Edward J. Buckley, pastor of St. Matthew's Cathedral in Washington, from whom he had received the Last Sacraments some days before. As Senator Taft stressed it, "He was a deeply religious man, a Catholic, and very active

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in the affairs of the Catholic Church in the United States."¹⁰⁰ There was a full congregation including the justices active and retired of the Supreme Court as honorary pall bearers, Captain Daniel J. Callaghan,¹⁰¹ U. S. N., as a representative of President Roosevelt, Mrs. William H. Taft, Mrs. Woodrow Wilson, several ranking Catholic prelates, who were in annual meeting at the Catholic University, federal officials, practicing lawyers, and plain, sincere people without title and position among whom, when all was said and done, Butler would probably have been most at ease.

At St. Paul, his remains reposed in state in the rotunda of the State Capitol for which his family concern had been general contractors. He was buried in his plot in Calvary Cemetery after services in St. Luke's Church conducted by his old friend and pastor, Monsignor James C. Byrne, V.G. (d. 1942), at which were present a large group of family mourners, active pall bearers (his four sons, a grandson, and a son-in-law), Justices Clark, McReynolds, Stone and Roberts as delegates from the Supreme Court, honorary pall bearers from the regents and faculty of the University of Minnesota headed by its able and progressive president, Guy Stanton Ford, clerical friends of long standing and a full representation of the bench, bar and officialdom of St. Paul and of Minnesota.¹⁰²

Justice Butler was often erroneously described as the rich man—the millionaire—of the Supreme Court. This was far from true. Indeed the liberal justices were among the wealthiest members: Justice Brandeis reputedly left about three million dollars; and Justice Holmes bequeathed his home at 1720 Eye St., N. W. and \$265,000 to the federal government for memorial purposes. Butler's will of twelve lines leaving his estate to his widow disposed of the local home¹⁰³ and about \$265,000 in securities.

¹⁰⁰ *In Memoriam*, 30.

¹⁰¹ A presidential aide, he was probably selected because he was a Catholic. As rear admiral in command of the *U.S.S. California*, he was killed heroically fighting the Japanese somewhere in the South Pacific.

¹⁰² Excellent obituary and funeral notice in *The Catholic Bulletin* (St. Paul), Nov. 25, 1939. Similar biographical items have been used as they appeared in the *Evening Star* (Washington), *New York Times*, *N.C.W.C. News Service*.

¹⁰³ The house at 1229 19th St. N.W. was built by Chauncey Depew for his niece, occupied at one time by Theodore Roosevelt, and used by the Netherlands Legation sometime before its sale by Mrs. Butler to Mrs. Clara K. Lapp. *The Evening Star* (Washington), Jan. 2, 1943.

Hardly was the Justice dead when prominent New Dealers were nominating Frank Murphy, once mayor of Detroit, High Commissioner of the Philippines, governor of Michigan in the days of sit-down strikes, defeated candidate for re-election, Attorney General of the United States, a Catholic, and a poor man who supposedly "could jingle all his wealth in his jeans at any time." President Roosevelt was in no special hurry for the Supreme Court was unpacking itself, as a liberal organ of opinion noted in an obituary without grief:

The death of Mr. Justice Butler removes from the Supreme Court one of the most stubborn economic conservatives—a man who before his appointment was a railroad attorney and after it saw every economic issue with the bias of protecting and even of extending corporate property rights. This gives the President a chance to make his fifth appointment to the Court and thus to establish a secure majority for a more liberal interpretation of the Constitution. It is commonly expected that he will appoint Attorney General Frank Murphy who combines in a miraculous degree the necessary political qualifications, both irrelevant and relevant. Mr. Butler was a Catholic and a Midwesterner and so is Mr. Murphy: it is hard to see why these circumstances make either a good judge. But Mr. Murphy is as liberally inclined as Mr. Butler was conservative; that makes him available under a New Deal President. Editorial commentators who fought the Court-reorganization Plan are now asking what good it did for the President to be so impatient: he now has his court majority without altering the law. They overlook the fact that the Court largely under the stimulus of the criticism which gave rise to the Court plan already has reversed its previous tendency. The question should rather be directed to these commentators. IF Mr. Roosevelt's appointment of five members of a nine-man Court was approved in 1939 why was he accused of wanting to "pack" the Court by proposing to enlarge its membership in 1937?¹⁰⁴

On Justice Butler's death there were the usual tributes even from liberals whose hostility to his philosophy or, more correctly, theory of the law did not extend to the grave nor prevent them from admiring courage, convictions and consistency.¹⁰⁵ President Roosevelt:

I have known Justice Butler for a great many years. I always regarded him as a personal friend. His undoubtedly great abil-

¹⁰⁴ *The New Republic*, Nov. 29, 1939.

¹⁰⁵ See *Evening Star*, May 20 and the *Washington Post*, May 21, 1940 and *In Memoriam*, 43 f.

ity, his complete frankness in the expression of his philosophy and his honest convictions commanded my respect, and in common with his friends I sincerely regret his untimely passing.

With more depth of understanding, Chief Justice Hughes officially announced his associate's death:

Trained in the exacting school of a most active professional practice, Pierce Butler brought to this Court not only learning in the law, but a rich store of practical experience. His fidelity, his courage, and forthrightness, which were his outstanding characteristics, made him a doughty warrior for his convictions, and he served the Court with great ability and indefatigable industry and an unwavering loyalty to its traditions and to his lofty conception of its functions in preserving our constitutional heritage.

The scholarly Justice Learned Hand could maintain:

Justice Butler's long career upon the Supreme Court had made us all familiar with his vigorous personality. His ardent nature, his great industry, his untouched honor, his loyalty to the ideals of his early manhood, have for a long time marked him as a large figure in the Court. He lived to see those ideals much modified and more without abating the depth of his convictions; and honest men will value him for this, even when they do not share his views. There is in the end more value to society in stout-hearted convictions, whatever they may be, than in facile complaisance to regnant fashions, however admirable in themselves.

Two liberals who advanced on the death of Butler, one from the Attorney Generalship to his place on the Supreme Court and the other from Solicitor General to Attorney General, declared their recognition in much the same tone. Mr. Murphy:¹⁰⁶

America has lost in Justice Butler one who served with ability and faithfulness, not only his fellowmen but the democratic system under which he lived. He took his stand on the grave issues of our times with a rugged integrity and unwavering obedience to his conception of right. So doing he gave strength to our process of choosing the Nation's course by thoughtful weighing of conflicting views.

Attorney General Jackson:

The death of Mr. Justice Butler removes from public life one of its most industrious and sturdy and conscientious men. I

¹⁰⁶ For Mr. Justice Murphy, see feature article by Russell Porter, *New York Times*, Apr. 16, 1939; *Selected Addresses of Frank Murphy, Governor of Michigan, Jan. 1, 1937 to Sept. 30, 1939* (Lansing, Michigan, pp. 118); Hearing before a subcommittee of the Committee on the Judiciary, U.S. Senate, relative to nomination of Mr. Frank Murphy to be Attorney General of the U.S., Jan. 13, 1939, pp. 12.

often, in fact generally, disagreed with his social and economic philosophy, but that does not prevent recognition of his sincerity, his very strong and clear intellect and his indomitable character. He has been a powerful factor in the events of his time. . . .

Or again, Mr. Jackson, a liberal Solicitor General against whose arguments before the Court Butler had vetoed more often than anyone save possibly Mr. Justice McReynolds, in presenting resolutions adopted by the members of the Bar of the Supreme Court told that Court:

I should not presume to add words of my own, except that the proceedings are lacking in one viewpoint which I should be qualified to supply. I knew Pierce Butler only as a Justice of this Court. He had reached the full maturity of his great intellectual powers. He was too earnest and forthright to wish me, even on such an occasion to deny or minimize the conflict which your reports witness between the general philosophy I have advocated here and much of that to which he was so consistently devoted. But across that gulf, which always exists between two men who regard each other as representing ominous trends, I felt the strength, the warmth and the sincerity of a great character—one of the most firm and steady men I have known.

In realization of Butler's accumulated legal knowledge and experience, Jackson observed:

In many cases here I feared his interrogations more than the argument of my adversary. . . . His questions from the bench cut to the heart of our cases. He could use his ready wit, his humor, his sarcasm, or his learning with equal ease and skill. He was relentless in bringing the lawyer face to face with the issues as he saw them. I think I never knew a man who could more quickly orient a statement of facts with his own philosophy. . . . His judicial attitude was not one of frosty neutrality, but one of intensity and certitude of conviction on basic philosophies of life and society and law and government. He had no merely negative standard of goodness; experience and conviction committed him to profound affirmations, and he exemplified them unceasingly and with power. Among the public men of my time, I have known no one of more affirmative and immovable and masterful character than Mr. Justice Butler.

The Chief Justice of the United States noted that Butler as "an eminent advocate and judge" believed in the conception of property rights "as holding a better promise of social progress than governmental plans involving restriction of individual initiative." He would "keep open the traditional path of indi-

vidual achievement which he himself had trod." His remarks ring with the sincerity of a man at the top whose ambition is no longer unhallowed:

Pierce Butler, by temperament and aptitude, was especially fitted for the contests of the forum. He had the fighting instinct. . . . He aimed at a thorough knowledge of the law and a complete mastery of facts, which especially commended him to the higher courts. . . . He was not addicted to subtlety and he hated pretense. He recognized just authority. He was faithful to every trust. . . .

There are not wanting those who disparage the training and experience of the successful advocate, ignoring the fact that among the varied activities of our democratic society there exists no harder school of discipline, no wider opportunity for the study of human relations or for the detection of faults and abuses, no more insistent demand for a sound practical judgment and for rectitude and fair dealing, than are found in the exacting daily work of the legal practitioner who tries to live up to the ethical standards of the best traditions of the Bar and thus to win the highest professional esteem which is denied to the trickster and shallow pretender however otherwise apparently successful. . . .

On the bench, he at once demonstrated an extraordinary capacity for the sustained judicial labor which our work demands, and to the last he was faithful in every task, indefatigable, fearless, conscientious. At the conference table, he was ever ready to present and defend his views with keenness, always with earnestness, and not infrequently with the thrusts of wit and eloquence which brought vivid reminders of forensic battle. . . .

It was natural that with his success in winning his way to distinction in an expanding community, with his appreciation of liberty and law, he should have been eager to conserve both the essential authority of government and the freedom of enterprise.

. . . His conservatism was rooted in profound religious convictions. It was always manifest that he had definite principles and he had no sympathy for those whose only principle was to be without principle. . . . He deplored what he considered to be an undue flexibility in constitutional interpretation. As he put it, "Generally speaking, at least, our decisions of yesterday ought to be the law of today." . . .¹⁰⁷

It is not for us to speak of the sorrows that afflicted him, of his fortitude in severe trials, of the depth of his affection for those united to him by the strongest human ties. In the midst of judicial responsibilities which he was fully sharing with us, we were keenly aware of the private burdens which pressed upon him and were so bravely borne.¹⁰⁸

¹⁰⁷ See, the Pacific Gas Case, 302 U.S. 388.

¹⁰⁸ In Memoriam, 53 f.

There was a good deal to be said for precedent, and Butler was hardly forgotten when Justices Murphy and Black were warning against decisions on the basis of men's personal philosophies of life and when Mr. Justice Roberts, joined by able Justice Frankfurter, warned that:

The tendency to disregard precedents in the decision of cases like the present has become so strong in this court of late as, in my view, to shake confidence in the consistency of decision and leave the courts below on an uncharted sea of doubt and difficulty without any confidence that what was said yesterday will be good tomorrow, unless indeed a modern instance grows into a custom of members of this court to make public announcement of a change of views and to indicate that they will change their votes on the same question when another case comes before the court.¹⁰⁹

RICHARD J. PURCELL.

¹⁰⁹ *Anton Mahnich, Petitioner v. The Southern Steamship Company* decided, Jan. 31, 1944. The reversal referred to may be noted in the series of religious liberty cases: *Minersville School District v. Gobitis*, 310 U.S. 586; *Jones v. Opelika*, 316 U.S. 584; *West Virginia State Board of Education v. Barnette*, 319 U.S. 624. In a recent address before the Canadian Bar Association as reported in the press (*Star*, Feb. 20, 1944) Mr. Justice Jackson observed that the U.S. was experiencing "a period of confusion in the law" with an advancement of collective interests at the expense of individual interests, with concessions probably to avoid collectivism, with wider rifts between economic and social ideologies, and a feeling in smart intellectual circles that any credence in natural law and inherent and inalienable rights indicates unsophistication. In repudiation of natural law he finds danger of embracing absolutism in the state.

EDUCATIONAL NOTES

C. U. INSTITUTE ON THE ELEMENTARY SCHOOL LIBRARY

The program of the Institute on the Elementary School Library, conducted in June at the Catholic University of America, definitely revealed that the question about the elementary school library is no longer: Shall the elementary school have a library? but rather, What kind of a library shall our elementary school have? Throughout the three-day sessions persons from all parts of the country familiar with the elementary school library, taking it for granted that the library is essential to the elementary school, proceeded to discuss how to set up such a library, how to stock it with the most useful materials, how to finance it, how to conduct it for the greatest benefit to the students. They took it for granted, too, that graduates of the elementary school are now everywhere expected to be able to read with skill, to be familiar with books and authors outside of their textbooks, to know how to use libraries; otherwise they must enter secondary schools with severe handicaps or take their places in their communities without those contacts which would keep alive in them the desire and the means of further education and enjoyment through public libraries and other cultural contacts. The speakers had facts and figures to show, if need be, that no one of the eight thousand Catholic elementary schools of the country has a valid reason to be without a library that is active and attractive. And they spent long hours each day drawing the picture of conditions throughout the country to show how religious authorities, school superintendents, supervisors, principals, teachers and parents are cooperating, here with great and ready success, there with some disappointment and discouragement, to build up libraries to match the talents of their charges.

In spite of the drastic travel and housing restrictions the Institute attracted more than 500 delegates from twenty-three states and Canada reaching from Quebec and Maine to Texas and from New York to Colorado. For three days they listened to authorities, Catholic and non-Catholic, in the school and library fields, discuss the three leading topics: "How to organize an elementary school library," "The resources available to the elementary school library from the federal government, from states, counties, cities, organizations," and "How to develop reading most effectively." At the Institute the delegates also had opportunities to meet with and view the exhibits of several

publishers and their directors of work with schools and children's books, to meet a dozen authors and illustrators of children's books (both recreational and textbooks), to examine a model elementary school library on exhibit, to meet with representatives of school encyclopedias and reference books and to witness the bestowal of the Downey Award of the Pro Parvulis Book Club, made this year to Alfred Noyes, the distinguished English poet.

The tone of all the speakers was one of enthusiasm for the future; the same was true of the members of the audience who joined eagerly in the discussions. The evidence brought forth showed a varied picture: that in a few sections of the country (among others Chicago, Buffalo, Cincinnati, Pittsburgh, Milwaukee, Portland (Ore.)) elementary school libraries were in a rather flourishing condition; in other sections notable starts had been made and in others the first beginnings were being made; but in all sections there were evidences that schools were on the move to inaugurate or to improve libraries.

These representatives of school libraries were aware of the difficulties and obstacles to their tasks. They were intent, however, in their meetings to drag these difficulties out into the light for analysis and for recommendations through experiences. Difficulties have existed, and in several places have abounded, in the richest as well as the poorest schools. But they have been met and overcome and are being overcome. Some thought that miracles had been worked in several cases, but in general, hard, intelligent, and persistent work offered sufficient explanation. In no case was it admitted that an obstacle must be accepted as permanent. To a neutral observer, it was surprising to note that the commonly alleged obstacles to school libraries—the diocesan superintendent of schools, the school supervisor, the pastor, the principal, lack of funds, lack of space, need of a librarian, etc.—cannot be accepted as common at all. Representatives of all the officers named appeared in the program of the Institute pleading in the cause of the elementary school library, recounting their experiences before and after the inauguration of the library, and appealing for wider and more intense effort, particularly in making the case for the library better known. Here was a diocesan superintendent presenting his experiences in attempting to make sure that every school in the diocese had a library; not all of his listeners agreed with the method used but

all commended highly his conception of the task and the courage he used in meeting it. Here was a pastor of a large and busy parish outlining his attitude towards the elementary school library, expressing his gratitude for the aid of librarians, educators and psychologists in youth guidance and in the formation of character, and pledging wholehearted cooperation in any new and wider program they may adopt.

One school supervisor presented her experiences in planning for the organization of the school libraries within her jurisdiction in one of our largest cities; another supervisor brought to the meeting the results of her experiences in organizing nearly one hundred elementary school libraries in four states; another summed up her conclusions in helping to establish over fifty libraries conducted by her community.

A very interesting point developed during the recital of experiences from so many different points of view: "The big problem is one of finance," one diocesan superintendent concluded; but, "If the principal is interested and left to her own devices in raising funds, there is no financial difficulty," returned a supervisor of long experience. Another supervisor of wide and active experience, after noting that "if it be assumed, as it is by all true educators, that provision of genuine library experience which will continue as a part of adult life is the duty of the school, then a central library is a necessity," went on to recite instances of real experiences of successful financial handling in schools, rich and poor, in several parts of the country.

Plenty of evidence was offered—in fact, two whole sessions were required to present it—to show how the financial burden can be materially reduced by using the resources now available to school libraries. A specialist in School Libraries of the U. S. Office of Education explained that several types of library materials—films, recordings, exhibits, loan packets, maps, charts, posters, pamphlets, books—are either free or at a nominal cost from the federal government. Many of these represent the newer tools of learning and are quite indispensable for the school which aims to keep up to date.

A state supervisor of school libraries outlined the services offered the elementary school library by many of the states and showed how even the one-room school can avail itself of superior library services through cooperation with other like schools in a

regional group. Another state supervisor presented the same type of evidence to demonstrate the services offered by very many counties and a director of school library work from one of the largest city library systems did the same for the city schools. Practically every type of communication and distribution ranging from the mails to bookmobiles has been made use of to disseminate ideas, programs and materials to libraries. The desire of states to be of service is illustrated by this provision of the state constitution of Wisconsin in 1848: "The income of the school fund shall be applied to the support and maintenance of common schools in each school district, and to the purchase of suitable libraries and apparatus therefor." Here again, books, pamphlets, maps and many other sorts of library materials may be readily secured by the school library. Moreover, these agencies in most of the states, often in cooperation with the federal government, offer the services of skilled librarians in supplying library materials, in the selection of books, and in furnishing reading programs.

Emphasis was laid on the point that too often we forget, or seem to forget, that these services belong to us and it is only the natural thing for us to use them. We pay the taxes which maintain them; our schools should benefit by them. These resources are for our schools as well as for the public schools. Those who administer them are equally anxious and ready to serve every elementary school; our children should never be handicapped by the inactivity of our teachers or administrators or by any timidity in sharing in our public resources.

One of the papers read dealt with the services offered our schools by library organizations, the American Library Association, the Catholic Library Association, Special Libraries Association, state and local library associations which often present valuable aid to the school library.

Lack of space appeared to one teacher as an insurmountable difficulty, but several of the delegates were able to show how the difficulty had been surmounted in various ways and with commendable success. The lack of a special librarian was deplored in many cases, but again an overwhelming number of instances were offered by those who have had wide experiences to show how this difficulty can be met successfully by having more than one school share the task.

The sessions of the Institute devoted to reading showed

definitely that the elementary school library had entered into a new and superior phase. Miss Anne Carroll Moore, with a long and distinguished career as director of children's work at the New York Public Library and editor of children's books for *The New York Times*, in her paper "An Invitation to Learning," reviewed her experiences with children's books, called attention to the general excellence of such books and pleaded that children everywhere today be not denied the many delights and the healthy inspirations which can be derived from the companionship of children's books. Miss Nora Beust, Senior Specialist in Library Materials of the U. S. Office of Education and one of the best known and respected authorities on children's literature, in outlining "Recent Trends in Children's Books," gave several examples to show that "at least we are attempting to fill the book needs of children." The child today "is curious about the world at large . . . has scientific curiosity . . . wants to know what our fighting men may be seeing in Africa, in Australia, in Alaska . . . wants to become acquainted with our Allies in Poland, Holland, Russia and throughout the world . . . wants to hear about social problems, such as race relations . . . about Inter-American friendship . . . the importance of science and invention . . . in adventure, religion, poetry, imagination, humor, creative art . . . and our boys and girls are growing up with these privileges of freedom. It is only natural that our artists and authors are producing their best for youth to enjoy."

Sister Mary Nona, O.P., Curriculum Consultant of the Commission on American Citizenship at the Catholic University of America, made a plea for complementary reading in the school program in order best to meet the one dominant purpose of the teacher "the full development of the child is his God-given powers of mind and will and body." Complementary reading supplies those elements which textbooks alone cannot provide. Miss Agatha Shea, Director of Children's Work in the Chicago Public Library and a distinguished authority on children's books, described the high adventure to be found when proper and intelligent guidance is used in providing and interpreting children's books. Mrs. Lillian J. Bragdon, the well-known editor of books for young people, described the superior production methods used by publishers today and gave several examples of the excellent books available for children which are outstanding from the viewpoints of format, illustration, type, and reasonable price.

Publishers of the past twenty-five years have given no greater attention to other phases or departments of publishing and in no other department have they had greater success.

It was quite evident from this session of the Institute that a score of individuals, representing authors, illustrators, book designers, publishers, literary critics and advisers, children's librarians, teachers and book distributors have in recent years combined their efforts to bring forth attractive, well constructed, reasonably priced books of high merit for children; that teachers, editors and librarians have found in their use new avenues for the instruction and new fields for the recreation of children; that through this means, as never before, it is possible to bring to the children a far better education and a much higher inspiration. In the face of the evidence offered at this meeting, it would be difficult for an administrator and a teacher to allow themselves to be deterred by the ordinary obstacles from bringing the benefits of good reading to the children under their charge, especially when they know that the children in the school next door will have them.

In another session on reading special attention was given to children who are outside the normal in their reading habits. Dr. Thomas Verner Moore illustrated his paper on "Reading for Character Building" with several problem cases from his clinic to show how special problems in behavior can often be solved and how character can often be built through special guidance in reading; Miss Katherine Keneally discussed the various reading handicaps with which children, often of average or superior intelligence, are beset, and described some of the remedies applied for such incapacities. She and her staff from the Child Clinic of the Catholic University also conducted a demonstration class in reading for handicapped children.

These two offerings from the staff of the Catholic University, while limited strictly to their fields of activity, indicated the new interest in children's reading and the new efforts now being made in many centers to meet reading problems. Those responsible for the education of children must now be aware of the possibilities of meeting problems which were considered hopeless five years ago.

Before the end of the Institute several suggestions were made to have similar meetings in various parts of the country within the course of the coming year. It was very evident in all the ses-

sions that the best way to meet the difficulties which have troubled our elementary school library world is to have them discussed in the open. A great amount of thought and effort has been given to the question in recent years, many splendid successes have been attained, some failures have been recorded; a sharing of experiences often shows why. There are many able school and library authorities in all parts of the country; there are also many without experience and who want to learn. They can best work out their problems together.

SELECTIVE SERVICE*

The Selective Service System has registered approximately 22,000,000 between the ages of 18 and 37. Five or six million of these registrants have not been physically examined. Four million of the remainder have been rejected for military service.

I should like to call the Committee's attention to the very large group of registrants who have been rejected because of mental diseases and mental deficiencies.

I believe it to be a fair statement that, for the most part, the military forces have rejected the registrant if there was any doubt of his ability to adjust himself to military life. The presence of neurosis in a registrant has been frequently taken as a reason for rejection without sufficient knowledge as to whether this particular type of neurosis would interfere with a man becoming an acceptable soldier.

There are approximately 250,000 registrants who have been rejected either because of illiteracy or because of their inability to meet the minimum intelligence standards of the armed forces.

The Selective Service System inaugurated a rehabilitation program through a pilot test in the winter of 1941 and 1942. This pilot test which was operated in two states was for the purpose of developing procedures by which 200,000 registrants with minor defects could be made ready for military service. The onset of war and the consequent lowering of physical standards made it possible to induct the great majority of the type of registrants the program planned to rehabilitate. The pilot tests were limited to the correction of non-surgical defects. The demand subsequent to the beginning of the war for the entire effort of Selective

* Excerpts from statement by Major General Lewis B. Hershey, Director, Selective Service System, presented at a hearing of the U. S. Senate Subcommittee on Wartime Health and Education, Washington, D. C., July 10, 1944.

Service in providing men for the armed forces made further work in rehabilitation not practicable.

There are many unfortunate results of the high rejection rate found among our registrants. . . . It has meant that there were at least 4,000,000 men in the country who were not only unfit for military service but because of their defects less useful to the community in any other capacity. The problem of deferment in war industries, the problem of deferment of fathers, the problem of deferment of scientific and professional men and professional and pre-professional students have been brought about largely by the fact that of the men between 18 and 37, more than 5,000,000 are not physically fit to assume their responsibilities as citizens in war.

The implications for the future would seem to be that in the home, in the community, in the school, in the State and in the nation there must be consciousness of the physical defects of our citizenry. . . . I cannot help but feel that our educational system from kindergarten to universities has neglected the most important side of the human beings which they profess to train.

The emphasis of the balance between the so-called physical, the mental and the emotional must be restored. We have found that the mental could be developed with neglect to the physical, but ultimately the entire personality is lost because through the non-development of the physical with its effect on the emotional even the capacity developed in the mental becomes distorted and many times not only valueless, but actually harmful.

If the citizenry of the future is to be prepared to insure peace by being able to make war, and if the citizens of the State are to be physically able to carry out their other duties efficiently and effectively, then there must be definite and positive measures taken to insure the development, the training and the conditioning of our youth to the end that they will be physically strong and emotionally stable. If they are not physically strong and emotionally stable, they will not be able to use the knowledge which has been imparted to them in our schools. It is idle to talk of a democracy in which each citizen has equal opportunities with every other citizen and equal responsibilities with every other citizen, unless these citizens each and every one are able when the responsibility comes to carry their part. There is no justice, there is no fairness, there is no democracy when 16,000,000 of our

citizens must carry the load of 22,000,000 of our citizenry; and unless and until we are able to take such measures which will insure that the maximum of our citizens are able to bear arms, and able to accept all of the responsibilities of citizens, we can have democracy only in name.

Statistical Digest

June 1, 1944

On June 1, 1944, the national military manpower pool of male registrants, ages 18 through 37, was as follows:

	Total
Total living registrants	22,161,000
Class I-C* (inducted and enlisted)	10,080,000
(Note.—Includes a substantial number of registrants who have been discharged or transferred to the Reserve and excludes nonregistered enlisted men and women, and registrants who entered the armed services and who are now over 38 years of age.)	
Class IV-F (rejected for military service)	4,108,000
Class I-A	1,994,000
(Note.—Class I-A figures includes men being processed for preinduction examination, postponed inductions, appeals, etc.)	
Classes II-A and II-B (deferred in occupations other than agriculture)	3,697,000
Classes II-C and III-C (deferred in agriculture)	1,637,000

TABLE A

Estimated Principal Causes for Rejection of Registrants 18-37 Years of Age in Class IV-F and Classes with "F" Designation¹ June 1, 1944

(Preliminary)

Principal Causes for Rejection	Total	Number		Percent		
		White ²	Negro	Total	White ²	Negro
Total	4,217,000	3,393,000	824,000	100.0	100.0	100.0
Manifestly disqualifying defects ..	443,800	383,600	60,200	10.5	11.3	7.3
Mental diseases	701,700	625,400	79,300	16.6	18.3	9.6
Mental deficiency ³	582,100	522,700	259,400	13.8	9.5	31.5
Physical defects	3,426,500	2,013,400	413,100	57.6	69.4	60.1
Musculoskeletal	316,300	281,000	35,300	7.5	8.3	4.3
Syphilis	283,800	115,000	168,800	6.7	3.4	20.5
Cardiovascular	273,300	228,700	44,600	6.5	6.7	5.4
Hernia	238,400	211,900	26,500	5.7	6.3	3.2
Neurological	214,800	192,800	22,000	5.1	5.7	2.7
Eyes	212,700	188,700	24,000	5.0	5.6	2.9
Ears	162,900	158,300	4,000	3.9	4.7	0.6
Tuberculosis	113,200	101,700	11,500	2.7	3.0	1.4

¹ Includes registrants in Classes II-A, B and C with "F" designation.

² Includes all races other than Negro.

³ Includes (1) registrants with more than one disqualifying defects who were rejected for educational deficiency prior to June 1, 1943; (2) registrants rejected for failure to meet minimum intelligence standards beginning June 1, 1943; (3) morons, imbeciles and idiots rejected November 1940-April 1944.

* 159,000 or 86 per cent of the 185,000 men inducted during May 1944 were 18-25 years of age and 26,000 or 14 per cent were 26-37 years of age.

REVIEWS AND NOTICES

Austrian Aid to American Catholics, 1830-1860, by Benjamin J. Blied, Ph.D. Privately printed. Milwaukee, 1944. Pp. 205. \$2.50.

Originally a doctoral dissertation submitted to Marquette University, this volume is a worthy contribution to the growing literature on the Catholic immigrant¹ and a credit to the historical scholarship of Father Blied and his professor, Father Raphael Hamilton, S.J. A sharper critic than this reviewer would insist that the prelude should be left out as irrelevant along with some extraneous paragraphs throughout the work, doubts concerning Bishop Résè stirred up by pious gossipers be cleared away, distinction be made between anti-Catholic and anti-clerical on the part of Minister Huelsemann for instance, and despite all obstacles in the way that more attention be given to the rank and file of immigrants. The author is rather hard on Kossuth, the 48ers, and the early and neglected Germans in conflict with the Irish over schools and ecclesiastical preferment. After all, the point of view of church history has been Irish because of the racial origin of its narrators, and often what has been called the Catholic point of view is really a foreign point of view.

Fully annotated to a wide range of original, contemporary, and secondary material, thoroughly done, this book drives the reader to take notes and compels confidence in its integrity. Of the Leopoldine Society much is known, but the material in Chapter III, "Austrians and Americans Write about Each Other," is quite original, as is the section dealing with the missionary field of the Midwest. Again there is the welcome appearance of an occasional Bohemian and Hungarian missionary, and there are sketches of Austrian bishops and priests, secular and religious, who have generally been considered Germans. One cannot but wonder what would have happened to the German-speaking Catholics (who were a whole generation in learning English) if the Benedictine and Redemptorist priests did not come to the rescue of isolated German pastors in the two decades before the Civil War.

¹ One of the writer's doctoral students, Father Emmett Rothan, O.F.M., will soon publish his dissertation on German Catholics in the United States from 1830 to 1860.

Father Blied had a difficult subject. Only a most careful reader will remember who was an Austrian and who was a German of this state or that or will be certain what an Austrian actually was on the basis of that polyglot empire. But whether he is writing of German or Austrian Catholics, he has made a novel contribution in a field in which so little has been written by the immigrants themselves or by current historical writers. Another A. B. Faust must some day tell the story of the Teutonic Catholic immigrant whose deep influence on the Catholic Church in this country has never been evaluated and whose influence, along conservative, religious lines, has been marked upon his Lutheran or agnostic fellow-countrymen whose Americanization, this writer believes, progressed more slowly. The English-speaking Irish who knew something of the liberalism of the British government aided in the Americanizing of the Catholic German who escaped his autocratic prince.

RICHARD J. PURCELL.

Our Air-Age World, a Textbook in Global Geography, by Leonard O. Packard, Bruce Overton and Ben D. Wood. The Macmillan Company, 1944. Pp. 833.

Messrs. Packard, Overton, and Wood of the Teachers College of the City of Boston, the Male High School [sic] of Louisville, and Columbia College, New York, respectively have put together a splendid geographical, historical text treating the world of to-day. It will serve the ordinary freshmen class in college or in the senior year of the better and more advanced high schools where such a course is taught. It is actually so encyclopediac in contents that it will fit well into a reference shelf, and few are the adult readers who cannot learn a great deal from this book, its charts, and wonderful maps and who will not want to put it aside at arm's reach for immediate reference.

Only for the recent training in global geography which most of us are getting through patriotic and personal interests as we follow the war in print and on map, some of us would be startled at the significance of polar maps and the dwindling distances by plane of the various centers the world around. With bombers crossing the Atlantic in a little over six hours, Lindbergh's solo flight seems an age ago. At Trondheim in Norway the Nazis are as near Seattle as they are to New York. Persecuted Billy

Mitchell was obviously right as he insisted on air transportation and unexplored Alaska as a strategic world center. After all it has taken two world wars to awaken the Anglo-Saxon and American world to many things which maps make obvious.

Several chapters called units treat of global geography, the earth, seas, trade and air routes, communications, the earth's products and the diversity of lands and races. Some two hundred-fifty pages deal with the United States in a global war that is essentially a description of our industrial, agricultural and commercial life and notes upon our dependencies, far flung possessions and naval and air bases in possession or under lease. Considerable space is given to Alaska, its future, its economy, and the linking of the Americas with Asia-Europe by road and air. Fairbanks is the way from New York to Moscow, to Tokyo, to Chungking, or to Manila. The Alcan highway may be only a central paved link on the highway of the future from Cape Horn through the Latin lands and Siberia, Russia, and the Continent to the English Channel with a subway under Behring Strait. Maps of our insular lands, of the Caribbean Isles, and the Pacific waters make the strategy of our defense more real.

A hundred pages survey our Latin neighbors—their geography, industries, products, and trading possibilities. Somewhat more space is given to Europe with some conventional remarks on the causes of the war, democracies, and a half apology for Italy as "a misled nation." The account of Russia is good, sympathetic, and not too realistic. There lurks a certain fear of Russia, though there is no effort to picture the Soviet as our nearest non-contiguous neighbor and our greatest competitor in the future in lumber, fur, and grain if not in heavy manufactures. Quite aside from domestic politics, there is something significant in the current news report of Mr. Wallace's address to a Russian audience in their own tongue. Obviously communism is a force, and collective farming with laborers on machine instead of peasant tillers can offer destructive competition to small freehold farmers in a world market. Too little space, relatively speaking, is given to the Orient and to the British commonwealths and possessions in the Pacific. A short chapter treats of Africa. Naturally the conclusion treats of the world of tomorrow.

A usable index preceded by maps of various kinds, and tables noting states and countries, population, capitals, chief cities,

chief products of field, music and factory, exports, and imports. Relative total acreage, production, and productivity per acre are shown in the case of grain to the surprising disadvantage of the American farm. Nowhere in Europe save Spain is the acre yield of wheat less than the American average—due to intensive cultivation. Charts carry figures for metals, coffee, rubber, live stock, electric and water power, rail and highway mileage, and shipping in the case of the chief nations.

Cuts and pictures abound. There is little with which to disagree in a book so well written and superbly produced. The factual text may be a bit conventional, unrealistic, a little too certain of the doubtful, and inclined to stress wishful hopes for a future world. There is nothing to worry a censor. Some of Mr. Churchill's speeches might prove correctives for the optimism and uniform thinking of Americans about democracies, dictatorships, freedoms, and world peace based upon loving neighborliness.

RICHARD J. PURCELL.

Race, Nation, Person; Social Aspects of the Race Problem, by Joseph T. Delos and Others. New York: Barnes & Noble, 1944. Pp. xi+436. \$3.75.

This is a collection of ten essays by nine scholars, three of whom remain anonymous, under the general sponsorship of Bishop Joseph M. Corrigan, Rector of the Catholic University of America, and with the editorial assistance of Monsignor G. Barry O'Toole of the same institution. It is a matter of deep regret that since the completion of the editorial work in May, 1942, both of these distinguished thinkers have passed away.

The main problem attacked in this symposium is certainly a most pressing one at the present day; for the book deals with the tendency of racism and exaggerated nationalism, finding their embodiment in the totalitarian state, to disregard the rights of the individual person and reduce him to the position of a mere cog in a vast state machine. The ideology on which this tendency rests is perhaps the most threatening heresy of the twentieth century. By focusing attention on the urgency of this problem, the book performs a useful service.

It is difficult in the space of a brief review to do justice to the

work of nine authors who approach their subject from somewhat different points of view. Perhaps it will be most helpful to note certain common characteristics which run through all the contributions. First of all, the viewpoint is European rather than American. That is to say, although the general principles expressed are naturally applicable everywhere, the illustrations are usually taken from the European scene, German racism being especially emphasized. The problem of Negro-White relationships therefore receives only casual mention. This is possibly a bit disappointing to the American reader seeking light on the characteristic manifestation of racism in this country.

Another characteristic of the symposium is its methodology which is philosophical and theological rather than empirical. It is always the ideology of nationalism and racism which is examined rather than its concrete manifestations. Thus, for example, the mechanism of the persecution of the Jews in Germany is not examined, but rather the line of thought which brought about this persecution. To say this is not to criticize the book adversely. On the contrary, its valuable and distinctive feature is precisely its logical and balanced criticism of racist ideology. Such criticism, at the hands of professional philosophers, is extremely valuable and enlightening.

Finally, a third characteristic of this symposium—and one which cannot be too highly commended—is its conspicuous freedom from bias. The essays were written, it seems, just before and just after the outbreak of World War II. Under such circumstances a certain emotionalism would be understandable, if not excusable. However, the authors seem quite free from the nationalistic passions which they condemn. German Nazism and Italian Fascism receive the excommunication they deserve; but the writers are by no means blind to the sins of some of the United Nations. Thus Krzesinski remarks that Russian Communism “represents the same danger to Western culture as Nazism, nay, in all probability even a greater danger” (pp. 150-51, *footnote*), while Don Sturzo goes so far as to assert, “Of all nationalisms since 1918, French nationalism must bear the chief responsibility for the present European cataclysm” (p. 186).

The careful documentation, the excellent indices, and the fine format of the book are minor virtues which help to commend it. So also is the quality of the translation of five of the ten essays

which were originally written in foreign languages. Undoubtedly this symposium will have an important influence on the social thought of American Catholics.

PAUL HANLY FURFEY.

The Catholic University of America.

James Laynez, Jesuit, by Joseph H. Fichter. St. Louis: B. Herder Book Co., 1944. Pp. vii+299. \$3.00.

Here is told the interesting and instructive story of the second general of the Society of Jesus. Born in Spain in 1512, James Laynez was one of the original band gathered together by Ignatius Loyola, whom he succeeded in authority in Rome in 1558. Between the first pronouncement of his vows on August 15, 1534 in the chapel of Our Lady of Montmartre in Paris and his death in Rome in 1565, Laynez performed immense labors for the Church in various fields. There was Jewish blood in his veins, and the energy and adaptability of the Jewish race, coupled with the zeal and intensity of the sixteenth-century Spaniard, gave him success in everything that he undertook. He was a brilliant and effective preacher, a successful master of spiritual exercises, an untiring worker for internal reform among the laity and among religious bodies, an able administrator, a persuasive teacher, and a greatly influential theologian.

Father Fichter's account of the life and works of this great Jesuit and Tridentine theologian is presented in a clear and readable fashion. All the aspects of Laynez's varied genius are treated, although the amount of space granted to them varies from one to another. Readers of this journal will be especially interested in Laynez as educator. He was the first to take the position that the Jesuits were particularly fitted for work in education and that there should be a distinctively Jesuit type of education. He had part in founding more than twenty-four colleges and he expressed his theory of education in an outline entitled *Institutio Scholaris Christiani*. "The immediate purpose of the student," he begins, "is to learn wisdom; and this is a treasure containing everything else. It is more valuable than all the wealth of the world, and it makes the wise person contemptuous of a man who is merely wealthy. Since wisdom is compared to a treasure box, it can be opened only by the proper key, and this

key must have four teeth: grace, nature, exercise, and external tutoring." Laynez describes the ideal teacher: "The preceptor should be a man of good habits, not too severe, not talkative, nor given to long assignments. He ought to understand completely the things he is teaching, and confirm them with his own authority and power of reasoning. Finally, his purpose should be not to show his own learning, but to desire that all his listeners grasp the knowledge he is imparting." A formal study of Laynez as educator should prove of value both for the history of education and for the schools of today.

James Laynez, Jesuit, is recommended for various reasons, but the chief of them is that it preserves and extends the character and deeds of an extraordinary man and holds them up for the wonder and emulation of men and women today.

JOHN K. RYAN.

The Catholic University of America.

Concise Catholic Dictionary, by Robert C. Broderick, Milwaukee: The Bruce Publishing Co. Pp. x + 195. \$2.00.

In this volume the compiler presents definitions of 1,900 terms drawn from the doctrine, activities, history, and institutions of the Catholic Church. The definitions are clear, terse, and accurate. They are arranged in alphabetical order and the pronunciation is given where needed. Certain of the terms are illustrated by line drawings of the objects named. Appendices give the English translations of 350 foreign words and phrases, a list of the Popes, and a list of the ecumenical councils with brief historical notes upon them. In a future edition a bibliography of standard reference works would be a helpful addition for those who will use this work. The book is practical and should serve a wide circle of readers. It is suggested that it be brought to the attention of public schools, public libraries, and publishers of newspapers and magazines, all of which can make use of a simple and accurate guide to Catholic thought, practice, and expression.

J. K. R.

HENLE LATIN SERIES

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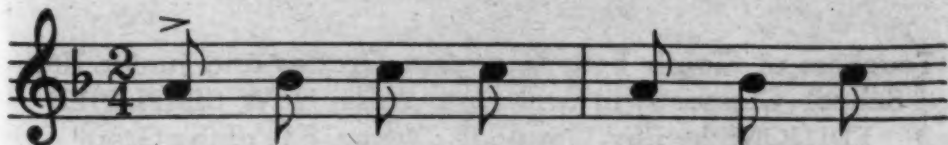
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